ZION'S HERALD AND WESLEYAN JOURNAL.

Published by the Boston Wesleyan Association for the New England Annual Conferences of the Methodist Episcopal Church.

Vol. XVI. { ABEL STEVENS, Editor. FRANKLIN RAND, Agent. } BOSTON AND PORTLAND, WEDNESDAY, APRIL 16, 1845. TERMS, $2.00, IN ADVANCE. OFFICE, Over No. 1 Cornhill. } No. 16.

Correspondence of the New York Observer.

THE VOLUNTARY PRINCIPLE IN FRANCE AND SWITZERLAND.

Montauban, (Tarn and Garonne,) December 31, 1844.

Origin of the discussions on this subject—Opinions of Mr. de Lamennais and his disciples, on the separation of Church and State—Opposition by the Bishops and the Pope—Similar discussion among Protestants—Mr. Vinet's publication on this subject—Consequences of the controversy concerning the voluntary principle in France and in the canton of Vaud—Mr. Baird's book on Religion in the United States.

I do not mean to examine the theory of the union or separation of church and state. This subject has been often enough discussed, both in America and France. My only aim is to communicate to you *some facts* on this subject, and to give an outline of the debates which have occurred among Catholics and Protestants, for fifteen years.

Before the revolution of 1830, the voluntary system was not thought of among us. The United States had already effected the separation of the two powers; but this event was little known in France, and awakened no interest. The Romish church, under the reign of Charles X., received pay from the public treasury without the least opposition; for it then governed the state, and not the state, it. The Protestants, on their part, felt no scruple to have their pastors paid from the state; they complained only that they received too little, compared with the Romanists. The reformed churches of Switzerland did not concern themselves with the matter. The problem of the separation of church and state had not yet been really propounded.

Its importance appeared first after the fall of Charles X., and the establishment of the new dynasty. The Catholics led the way in the discussion, headed by the celebrated *Abbe de Lamennais.* Several circumstances turned the attention of intelligent Romanists to this question. First, the severe blow which popery received, because her cause was united with that of the political government; the alliance with the old Bourbons was a mill-stone about her neck. This was a strong and urgent reason for her to ask for a separation of church and state. Next, the new government showed, at this period, no partiality for the clergy; on the contrary, it seemed to take pleasure in subjecting them to a humiliating dependence. Thirdly, the civil authority being empowered to present the names of bishops to the Pope, who alone confirms or rejects them, many persons feared that the ministers of Louis Philip would nominate for the vacant episcopal sees men who had no other title than a servile devotion to the crown. Lastly, it seemed to several zealous ecclesiastics and laymen, that the separation of the two powers was the only means of reconciling Catholicism with democracy, and consequently of saving the Romish Church.

M. de Lamennais had with his friends established a journal, called *l'Avenir*, in which he urged freely and in the most energetic language, the separation of church and state. His reasonings were indeed worthy of the most serious attention. He examined first what is the position of the State in regard to the church, when they are united: either the state supports and protects the church; and in this case it is regarded by persons unfriendly to religion as endangering its own safety:—or it oppresses the church; and then it displeases religious men. In both cases the state gains nothing by a union with the church, and loses much.

Will the church, on its part, receive any benefit from union with the State? No, replies Mr. de Lamennais; for if the priest submits to be controlled by Government, he is degraded and dishonored in the public estimation; and if he resists the injunctions of the government, he is accused of being seditious, fanatical, troublesome and disorderly. Then, for the church as well as for the state, separation is useful and even necessary.—Such was the conclusion of the Abbe de Lamennais.

It would be difficult to characterize the vehemence with which this controversy was conducted. "Catholics!" exclaimed this earnest writer, "know that our faith must be saved, *and we shall save it by liberty.*" Hereafter, the state must not interfere at all in the choice of bishops and curates, nor must it meddle with religious worship, instruction and discipline. The spiritual power must be separate, completely separate, from the temporal power.—The clergy must renounce the salary which the state grants annually. Whoever is paid is dependent on him who pays. The morsel of bread which the government throws to the clergy gives it a claim to oppress. The Catholics of Ireland, perceiving this, have always rejected the servitude which the English parliament have tried to impose upon them. It is time that the priest assume again his independence and dignity. He must have wherewith to live, it is true; but above all, the church must live, and his life goes with her liberty. . . . . Providence does not abandon those who trust it. Zeal will create enough resources. The more disinterestedness, the more self-denial the priest shows, the more liberal will be the charitable offerings to supply his wants. I know that there are in France cantons where little can be expected from this source; but these cantons are few in number, and this feebleness is owing, we are ashamed to confess it, to want of zeal and to the absence of the true priestly spirit among the clergy. Wherever they are what they ought to be, the necessaries of life will not fail them. . . . . Ministers of Him who was born in a manger and died upon a cross, look back to your origin; acquaint yourselves with poverty and suffering, and the poor and suffering Word of God will resume upon your lips its first efficacy. With no weapon but the divine Word, go, like the twelve apostles, among the people, and begin anew the conquest of the world. A new era of triumph and of glory awaits Christianity. See in the horizon the signs of the rising sun; and sing, ye messengers of hope, upon the ruins of empires, the song of life!"

This bold appeal for a separation of church and state produced great effect. Not only in France, but in Belgium, in Switzerland, in Germany, in Italy itself, many young priests, electrified by the voice of the abbe de Lamennais, showed a desire to give up their salary from the state. It seemed then that the voluntary system had a chance of prevailing. But strong opposition appeared among the higher ecclesiastics. The bishops, alarmed at this religious and democratic movement, believed that the church would be overthrown, and that there would soon be no more Catholics in France.

Mr. de Lamennais tried to rally them, and addressed them in noble language: "Bishops of France, our fathers and our guides," said he, "a high mission is confided to you; and you will live honorably in the memory of men, if, looking only to heaven, relying on its power, you accomplish unhesitatingly and inflexibly your duty, in firm faith, and with a generous purpose of saving the religion committed to your trust, of transmitting it to your posterity pure and free as God made it, even if it should cost you many combats and sacrifices. You will not contend alone, we swear it in the name of the clergy so faithful to its chiefs, so docile to their voice. The only source of all the evils of which we seek the remedy, is the bondage under which Catholicism groans. Church of France! church renowned by so many ages of glory, church now so degraded, lift up your eyes, and view the new destinies which await you! Becoming free yourself, you shall free the world; for the liberty of nations depends on the liberty of the church."

Still, the opposition became stronger and stronger. All the Romish ecclesiastics, who had much ambition and little faith, pretended that Mr. de Lamennais and his disciples were fanatics and disturbers of the public peace; men who endangered the existence of the church for a vain Utopia. It is strange that a popish journal of the United States, the *Catholic Miscellany, of Charleston*, should oppose the plan of the separation of church and state, on the ground that the situation of the Romish clergy is not the same in France as in America. At last, the bishops carried their complaints to the holy see, and the Pope decided by his famous circular of 1832, that the opinions of Mr. de Lamennais were bad and anarchical. The journal *l'Avenir* was discontinued; the editors went their different ways, and the whole school which advocated the voluntary system, was dispersed.

From this moment the question of the separation of church and state has been completely abandoned by French papists. A celebrated writer, *M. de Lamartine*, tried, last year, to revive the subject; he pleaded with earnest eloquence the cause of separation, but with no success. The bishops have, on the contrary, strengthened anew their relations with the political government; they have been well received at the court of Louis Phillippe, flattered by his ministers, and by the legislative chambers, and they are in some respects in a more flourishing condition than under Charles X. They have no objection to receive their salary from the state; for they receive it without conceding any thing of their independence,—I should say, of their insolence; they speak like masters, and consider the government as a kind of committee to give them the money that they need. The priests of Belgium and of Spain act in the same way; they wish to remain united to the state to control it; so that, if we except Ireland, no where does Romanism adopt in Europe the voluntary principle.

It is otherwise with Protestants. In our churches also, the question has been warmly discussed, since 1830; and far from being ended, the debates would seem to acquire every day new strength. The great events in Scotland, the establishment of a free church in that country, the large and unexpected resources which it has found in the piety of Christians, the progress in the faith which has followed, have become powerful arguments for the friends of the voluntary principle. Other circumstances have impelled eminent Christians in the canton of Vaud in the same direction. You are aware that the political government abolished in this canton the *old confession of faith*, which was the bulwark of sound doctrine.

A man whose name must be well known to your readers, Mr. *A. Vinet*, professor of theology in the Academy of Lausanne, has published an *Essay on the manifestation of religious principles, and on the separation of church and state.* It is a volume of more than 500 pages, in 8vo., which bears the impress of the author's mind. Mr. Vinet is fond of philosophical subjects, and discusses them in a masterly manner. What would embarrass others has no difficulty for him. He is naturally profound and lofty, and he can pursue his thoughts even to the remotest abstractions. He is a theoretical rather than a practical man; he dwells constantly in the regions of pure thought, and there displays freely the full force and whole extent of his mind.

Mr. Vinet has treated the question of the voluntary principle in another manner than that of Mr. de Lamennais and his disciples. They have not had time, in the heat of debate, to construct a systematic theory, but only to ward off attacks; they have addressed themselves *to the people.* Mr. Vinet, not being embroiled in newspaper controversy, has taken up the subject in its whole extent. He speaks not to the people, nor even to minds of a secondary order; he addresses himself to practised thinkers, to men capable of penetrating into the obscurities of philosophical argumentation. He asks first, *if the state is capable of protecting religion*, and decides the question in the negative.—He inquires next, *if the church needs the state*, and if the *state needs the church.* It is impossible to abridge so compact a treatise, but I believe I may affirm that the author has not forgotten a single important topic in this subject. Some readers will not perhaps coincide entirely in opinion with Mr. Vinet; they may think that he has not enough taken into account our actual condition; but all will allow that this excellent writer has shown in his discussions as much honesty as penetration, as much candor as talent.

The book of Mr. Vinet has called forth many opposers and defenders. The advocates of the union of church and state have opposed *facts* to his *theories*, and tried to prove that the application of the voluntary system would be attended with many more inconveniences than advantages.—Among the defenders of the new principle, we must mention as prominent *the Semeur.* This journal has for some years advocated the separation of church and state. It has exhibited the vices of our present system with rare sagacity, and pointed to the voluntary principle as the only effectual remedy.

Still, with all the intelligent and persevering efforts of the *Semeur*, I do not think that the question has gained ground in the reformed churches of France. We feel that our condition is defective, unsatisfactory, deplorable; that we have not the elements of a good organization, since we are forbidden to meet in synod; that our consistories are frequently a very false representation of the spiritual condition of the flocks, and lastly, that we must strive with all our might to get a better ecclesiastical constitution. But most of our pastors are not satisfied that this benefit would be obtained by the separation of church and state. They fear that the result would be new divisions, weakening us still more; they maintain that the evil is more in our lack of faith than in the union of church and state, and that to heal our wounds, we must labor for a revival of religion. Besides, so long as the Catholic clergy shall be paid from the public treasury, how can our pastors refuse to be so paid? This would be, in their view, to take voluntarily an *inferior* place for Protestantism; to give popery a *privilege* in our country.

I am now a *mere reporter* of the different opinions of our pastors; I do not discuss them. It must only be added, to complete my communication, that it is not at all probable French Protestants will ask of their own accord for the separation. They will wait the course of events ordained by Providence; and if some political revolution occurs to change the relations of the civil government with the religious community, Catholic and Protestant, we shall fearlessly receive the new order of things. Neither the support of the secular arm, nor the money of the public treasury are events indispensable to the triumph of truth.

In the canton of Vaud, things would seem to proceed more rapidly and more to the purpose.—On the fourth of last December, a meeting was convened at *Lausanne*, to take measures for realizing the voluntary system, or the mutual independence of church and state. The meeting was numerous; members came from several cities of French Switzerland. After long deliberations, the four following articles were adopted:

"I. They declare that they desire to act only in a manner conformed to the word of God. Hence, in order to render unto Cesar the things that are Cesar's, they recognize that it is their duty to obey the magistrate in all that is not contrary to the Word of God. They will employ, therefore, to obtain the object they propose, only such means as are conformed to this Word. And in order to render unto God the things that are God's, they consider that they are under obligation to labor all in their power for the advancement of the kingdom of God, namely, for the triumph of the doctrines of the faith, for purity of worship and morals; and it is for this end that they are met.

"II. They believe that God forbids alike to church and state, all claim to interfere, as such, in one another's domains.

"III. One of the characteristic doctrines of the Scriptures is, in their view, that religious acts are not agreeable to God unless they are voluntary and spontaneous."

"IV. They think that it is at once the duty and the precious privilege of Christian churches to govern themselves, according to the Word of God only, under the direction of the Holy Spirit, and under the supreme authority of Jesus Christ, the sole Head of the church."

It is also announced, that a society is about to be formed in French Switzerland for the promotion and advancement of the voluntary system.—Time will show what hold this work has on public sentiment.

While the principle of the separation of church and state is so warmly discussed, the publication of Dr. Baird's book on *Religion in the United States of America* has excited great and deserved attention. The book was immediately translated into French by Mr. *Burnier*, a man of piety and talents. We had already some idea of the churches of the United States in the writings of Messrs. Reed, Matheson, Julius, de Tocqueville, &c., but this information was vague and incomplete. Other travellers, animated by a hostile spirit towards Americans, had drawn a sad picture of the religion of your country. We were much at a loss to decide between the contradictory accounts. It was important, therefore, that an intelligent, judicious, impartial man, a friend of truth, should communicate to us a collection of *facts* upon so grave a subject. The Rev. R. Baird has supplied this gap by a work valuable in all respects. He relates, rather than discusses, and this is just what we wanted.—It is easy to see that the author's sympathies are with the voluntary principle; but this reasonable predilection detracts nothing from the fidelity of his narrative. We can now know the American Union in the general character of its religious history, during the colonial era, the national era, the progress of the voluntary principle, &c., and I thank Dr. Baird, in behalf of French and Swiss Christians, for giving us a book so full of interesting details, so judiciously written, and in a style so plain and attractive. It will contribute to strengthen the ties which unite us with our American brethren, and to elucidate a subject which now engages the attention of the most enlightened men. Dr. Baird is in some sort the pious organ of America with Europe, and of Europe with America. We wish that he may soon return to our continent, to encourage us by his counsels and by his example.

Accept, &c., G. de F.

For Zion's Herald and Wesleyan Journal.

EVIDENCES OF A SUPREME INTELLIGENCE.

The poet Pope never penned a greater error than this—"The proper study of mankind is man." For by "the proper study" he evidently means the most *important* study: and in this language he exalts the creature above the Creator. While we admit that every man should "know himself," and the great family to whom he belongs, we still contend that it is the most important of all duties to "know the only true God, and Jesus Christ whom he hath sent." For how can we *love* God any farther than we *know* him? If, then, it be granted that man's highest duty is to love and obey his Maker, it must also be granted that to *know* God, both theoretically and experimentally, is a duty equally important with that of love and obedience, inasmuch as these duties are inseparably connected. We would, therefore, propose the following amendment to the above quotation—"The proper study of mankind is" God. Yes! the everlasting God, the evidences of his existence, his attributes, his works, his dealings with our race, his will concerning man—these are the topics, above all others, that should engage our most devout and untiring attention. Our present object is briefly to present a few proofs of the existence of a God. By the term God we mean a being without beginning or end, infinitely wise, powerful, good and kind, whose nature is purely spiritual, not composed of parts, but an indivisible whole, who is always and every where present, and who cannot possibly change. In adducing a few of the many evidences of a Supreme Intelligence we deem it proper to present one or two what we would call *probable proofs* of the existence of a God.

We observe, then, in the *first* place, that the uniformity and excellence of Christian experience render the being of a God highly probable. Let a devoted Christian from Greenland, another from Russia, another from China, another from the Cape of Good Hope, another from New Zealand, another from Honolulu, another from Oregon, another from Brazil, another from France, and another from the United States, let all these disciples of Christ come together in the city of Boston, for the purpose of relating their Christian experience. And what is the result? Why we find that notwithstanding the circumstances of their birth and early training were exceedingly diversified, and notwithstanding they may diametrically differ in opinion on a thousand other subjects, they nevertheless agree, delightfully agree, in their religious experience. They all believe the same great truths and feel the same divine consolations.

And let it also be remembered that each of these ten Christians, in this supposed case, arrived at this blessed state by the *very same means.* They all renounced their sins, earnestly prayed to a being whom they call God, trusted in a being whom they call Jesus Christ, and felt the saving and consoling power of a being whom they call the Holy Ghost. And they all feel the same love even for their persecutors, the same heavenly peace amidst all their trials, and the same sweet hope of a glorious immortality. And is all this only a beautiful dream? Is this God, this Christ, this Holy Ghost, a merely imaginary being? a mere phantom of a disordered brain? Is this soul cheering religion only a splendid deception? Surely no other religion ever produced such happy results. Prayer to no *other* God gives peace to the mind.

The Tartar trusts in Budhu, but Budhu don't make him happy: but the Christian trusts in his *Savior* and is filled with unspeakable joy. These ten followers of Jesus, from the outskirts of the earth, prayed to their God, and believed in their Christ, and were all filled with peace and joy and hope. Could an *imaginary* God impart such comfort? Could an *imaginary* Christ induce all his followers to "love their enemies"—that hardest of all things for the natural heart? For our part we cannot conceive how a fictitious deity could destroy the spirit of revenge in a *single heart*, and then fill that heart with *love.* Much less can we conceive how such a deity could perform this great work for every real Christian in the world. We conclude, therefore, from the uniform and supernatural effects of the Christian religion, that there is a God.

Marblehead, April 1, 1845. J. S. J. G.

[Continued next week.]

For Zion's Herald and Wesleyan Journal.

UNRESISTED GRACE.

It would be amusing, were it not a matter of such solemn import, to witness the various shifts, to which men resort, to support a favorite theory. When the old Calvinistic doctrine of unconditional election and reprobation was shown to be unscriptural, and the advocacy of it had become unpopular, under the polishing hand of Mr. Baxter, it assumed a very different appearance. According to his scheme, a conditional salvation was granted to all men, and all *legal* difficulties to their pardon was removed, through the atonement; yet Christ had not purchased for any man "the gift of faith," or the power of performing the conditions of salvation required, but gave this power to some, and not to others, by virtue of his office, as Mediatorial Governor. Hence, arose the theory, that a part of the human race had given to them "irresistible effectual grace," by which they performed the conditions of salvation. To the rest of mankind was given, "sufficient ineffectual grace," i. e., sufficient for them to make many advances towards Christ, "but not sufficient directly to save them, nor yet sufficient to give them faith or cause them savingly to believe." This theory, after much opposition, was generally adopted, and, with some modifications, has become the Calvinism of the present day. While sitting under the instruction of some modern Calvinistic divines, especially in seasons of religious interest, when sinners are inquiring the way to Christ, one would be led almost to suppose they had thrown away their "decrees," and had become real Arminians. But a careful examination of the latest modification of Calvinism will disclose, beneath its specious covering of free agency, the features of the "old doctrine." This new modification contends, that the regenerating agency of the Holy Spirit is *not irresistible*, but then, it is *always unresisted.* A popular advocate of this theory, whose sermons embody the generally received theology of that school, says, "I know of nothing in the regenerating agency of the Spirit, except the fact that it is *never resisted*, which proves it to be irresistible. That the Spirit of God can do any thing it pleases, with man, cannot be questioned. But that He will exert a regenerating agency on the human mind, which man has not a natural power to resist, or which he *could* not resist if he *would*, is far from being satisfactorily evident to me." That it is an *unresisted agency*, in all cases, is unquestionable; that it is *irresistible* in any, does not appear." The argument is this.

1. The Spirit's agency is *not irresistible*; because "man has a natural power to resist." Instance the Jews, to whom Stephen said, "Ye do always resist the Holy Ghost."

2. The Spirit's agency is *always unresisted*; because those upon whom it operates *will not* use that "natural power to resist."

Of course, we grant, that those who are regenerated do not resist, but coincide with the Spirit; but every one will see, there is a peg, in behind this point, on which the old garment hangs. Ask an advocate of this theory, "Why will not those, who are to be regenerated, resist? Can they *use* this 'natural power' which you say they possess, or not?" His answer will be, "In the day of Christ's power, his people are willing." But how do they become "willing?" Ans. "The influence He exerts on them by his Spirit, is of such a nature, that their wills, instead of attempting any resistance to it, coincide with it readily and cheerfully."

Now let us sum up this argument. In the day of Christ's power—i. e., the day in which he purposes to exercise his regenerating power—his people—i. e., those to be regenerated—never resist the Spirit's agency, but passively submit to be regenerated. They have the power to resist, but *will not* use that power. They will not use that power, because "the influence He exerts on them is of such a nature, that their *wills* never attempt it."—The peculiar "influence He exerts" we take to be, that "irresistible effectual grace" given to the *elect.* The conclusion, then, is this, The Spirit's agency is *unresisted*, because it is *irresistible.* Now, let me ask, how much better is this, after all this twisting, than the doctrine of absolute election and reprobation? And how much more consistent and honest are the advocates of such sophistry, than they would be, if they should preach more plainly?

H.

ALEXANDER POPE.

BY PROFESSOR WILSON.

The close of the seventeenth century for ever shut the eyes of John Dryden upon the clouded and fluctuating daylight of our sublunary world.—It may have been in the same year, that a solitary boy, then twelve years old, wrote five stanzas which any man might have been glad to have written—and which you have by heart—an "Ode to Solitude,"—conspicuous in the annals of English poetry at the dawn-gleam of a new sun that was presently to arise, and to fill the region that Dryden had left.

A feeble frame has dedicated many a student.—This, with other causes about this time, took the boy, Alexander Pope, from schools where he learned little, to commit him, under the guardian more than guiding love of indulgent parents, to his own management of his own studies. And study he did—instinctively, eagerly, ramblingly, through books of sundry kinds—helping himself as he could to their languages—devouring more than he digested—wedding himself to the high and gracious muses—seeking for, and finding, his own extraordinary powers—and diminishing the small quantity of delicate health which nature had put in his keeping. He resigned himself to die, and was dying, when a strong interposition, among other sanatory measures, transferred him from the back of Pegasus to that of an earth-born horse.

Pope had a gentleness of spirit, which showed itself in his filial offices to his father and mother—to her the most, in the prolonged wearing out of a beloved life. It appears in kindly relations to his friends, in charities, in the scheme of his life—contentedness in a bounded, quiet existence, a seclusion among books, and trees and flowers. His life flowed on peaceably and gently, like the noble river upon which his modest dwelling looked. Ill health, as we said, often dedicates a student. The constitutional feebleness from which he suffered, might doubly favor his mind; as often the more delicate frame harbors the greater spirit; and as inaptitude for active and rough sports, throws the solitary boy upon the companionship of books, and upon the energies, avocations and pleasures, of his own intelligence and fancy. The little poem of his boyhood, and the first of his manhood, prophesy his tenor of life, and his literary career.

A commanding power, a predominant star in English literature—you might say that the last century belonged to him. Dryden reigned over his contemporaries. Pope, succeeding, took dominion over his own time and the following. The pupil of Dryden, and gratefully proud to proclaim the greatness of his master, and to own all obligations, he moulded himself nevertheless upon a type in his own mind. In the school of Dryden he is an original master. Dryden is, properly speaking, without imitators. His manner proceeds from his own genius, and baffles transcribers. But Pope completed an art which could be learned, and he left a world full of copyists.

A remarkable feature is the early acknowledgement of Pope by his contemporaries. At sixteen he is a poet for the world by his Pastorals, and at that age he was a literary adviser in Walsh and a literary patron in Trumbull. He does not seem to court. He is courted. He is the intimate friend, we do not know how soon, of scholars and polite writers, of men and women high in birth, in education, in station. Scarcely twenty, by his "Essay on Criticism," he assumes a chair in the school of the Muses. At five-and-twenty he is an acknowledged dictator of polite letters. So early, rapid, untroubled an ascension to fame, it would require some research to find a parallel to.

In a judgment of England, in the eighteenth century, the reputation of Pope may be called the most dazzling in English literature. It was a nearer sun than Dryden, Milton, Shakspeare; as for Spenser and Chaucer, they were little better than fixed stars.

For Zion's Herald and Wesleyan Journal.

CURE OF DROWSINESS ON THE SABBATH.

Finish up your work on Saturday night if possible by 9 o'clock, go to bed by 10, rise on the Sabbath at 4 o'clock, light your lamp, kindle your fire if you need one, wash yourself in pure cold water, retire by your self, spend one hour on your knees in prayer for the church, the minister and the *world*, pray earnestly for yourself and family, and dedicate yourself anew to God.

Take one grain of saving faith, one ounce of pious resolution, two ounces of the love of God, and half a pint of the water of life, mix them together in the cup of salvation, give thanks unto the Lord, and take one or two hearty draughts of this mixture, and again call upon the name of the Lord. Go from your knees to God's house, keep your "heart, eyes, tongue and ears," while on the way. Enter the house with your head uncovered, kneel down in your seat, give thanks and pray, keep praying all through the meeting, look direct at the minister, not all over the house, at strangers, out of the window, &c. When you hear the text named expect something good arising from it, pray for it, wait for it; if the preacher is *dull*, &c. pray the harder; if he wanders call him back by your prayers; if he fails don't you fail to treasure up what he does say, and add as much more to it of your own stock as possible; and depend upon it if one half of church and congregation follow this rule but a short time, your meeting will become too interesting to sleep in. Morpheus will take his flight to some distant place, angels will hover over you, the songs of the redeemed, the shouts of victory, and the cries of the wounded, will soon be heard, God's work will revive, souls will be saved, and the minister preach with new life. E.

UTILITY OF PARSONAGE HOUSES.

Every subject calculated to advance the welfare of the Church—be a saving to the membership, and an advantage to Ministers and their families, may with propriety be laid before the people, through the columns of a religious periodical.

The great necessity for parsonage houses upon all our circuits and stations, must appear obvious to all our friends. It will at once be admitted that it is exceedingly distressing for a Minister, after being appointed to a circuit by the Conference, when he reaches his destined field of labor for the year, to find himself and family without a place to lay their heads. It must be disagreeable for him to be obliged to take up his abode in another family, and also very inconvenient for the good family who have consented to his sojourn with them for a season. But sometimes the Methodist preacher is not so fortunate as even to gain admittance to a good brother's hospitable home.—He is left by the stewards to seek a shelter "where he can find it," and often has to enter a building not the most comfortable, or surrounded by the best accommodations. Such a state of things is humiliating to the Minister's feelings, and those of his family, and certainly reflects very little credit upon the circuit to which he has been appointed to labour, and serves to degrade not only the Preacher and his family, but the Church, of which he is a Minister, to every member of which it is a reproach. If some noble minded member of the Church feels mortified to see his Minister and his family thus situated, and steps forward and obtains a place which is suitable, he is too often left to bear the burden alone, or the house rent is paied out of the quarterage, while the Minister is left to suffer from this injustice, whereby he is deprived of the scanty pittance which the discipline allows him, and surely "the workman is worthy of his hire." These are evils which are deeply to be deplored, but which will continue to exist until parsonage houses are erected upon all our circuits and stations. A very few years' rent paid by the circuit and out of the preacher's salary, for tenements, would build a comfortable dwelling on the respective circuits.

It is full time that this matter should be considered by our preachers and people; it will be a great saving to the circuits, relieve the stewards from many heavy and perplexing burdens, and your ministers from the indescribably painful emotions experienced in circumstances such as those alluded to above.

These things had to be endured by the Methodists in days gone by, in the United States as well as in this country. But our brethren on the other side of the lake have long since set about remedying this evil in good earnest. We should do likewise. The following extract from Dr. Bangs' History of the M. E. Church, may, with some slight exceptions, be applied to our present position—vol. 2, pp. 294 and 295, he remarks:—

"Another inconvenience began to be sensibly felt, and that was the want of parsonages for the accommodation of preachers' families. It is true that the General Conference of 1800, at the suggestion of Dr. Coke, had passed a resolution, recommending to the circuits to prepare convenient houses, and to have them furnished with heavy furniture. But, excepting some of the larger cities, this recommendation had been little heeded, and hence those preachers who had families were obliged either to locate or submit to the inconvenience of moving their families to circuits without having any place provided for them, or were compelled to purchase or hire a permanent residence for their families, and then go wherever they might be sent, however distant from their residences. These evils began to press heavily upon the connection, and it was plainly seen that, unless removed, must eventually very much impede, if not entirely stop, the wheels of the itinerancy.

In the early days of Methodism, as most of the travelling preachers were unmarried, these embarrassments were not so sensibly realized; and in most instances the zeal for God's house so entirely "eat up" the cares of this world, that those devoted men of God seemed regardless of their fare, "counting all things but loss for the excellency of the knowledge of Christ Jesus;" for the sake of winning souls to him they were willing to forego, not only the riches anh honors of the world, but also all the endearments of domestic life.

At this time the case was somewhat altered. Many had families, some of them large and growing. To move these from place to place, without having a house prepared to shelter them, was an inconvenience, and more especially with the scanty allowance provided for their support, to which many thought themselves not called to submit. This, no doubt, was one cause of the numerous locations from one year to another. And though the embarrassments arising from this source are not yet wholly removed, yet the efforts which began to be put forth about this time, and which have been continued with various degrees of success, have supplied a partial remedy, and it is to be hoped that the efforts will not be slackened until every station and circuit shall have its parsonage, suitably furnished and comfortably supplied with the necessaries of life."

HOWARD THE PHILANTHROPIST.

He was a singular being in many of the common habits of life; he bathed daily in cold water; and both on rising and going to bed swathed himself in coarse towels, wet with the coldest water; in that state he remained half an hour or more, and then threw them off, freshened and invigorated as he said beyond measure. He never put on a great coat in the coldest countries, nor was ever a minute under or over the time of an appointment for twenty-six years. He never continued at a place, or with a person, a single day beyond the period prefixed for going, in his life; and he had not, for the last ten years of his existence, eat any fish, flesh or fowl, nor sat down to his simple fare of tea, milk, and rusks, all that time. His journeys were continued from prison to prison; from one group of wretched beings to another, night and day; and when he could not go in a carriage he would walk. Such a thing as an obstruction was out of the question.

Some days after his first return from an attempt to mitigate the plague at Constantinople, he favored me with a morning visit to London. The weather was so very terrific that I had forgot his inveterate exactness, and had yielded up the hope of expecting him. Twelve at noon was the hour; and exactly as the clock struck he entered my room; the wet—for it rained in torrents—dripping from every part of his dress, like water from a sheep just landed from washing. He would not have attended to his situation, having sat himself down with the utmost composure, and begun conversation, had I not made an offer to dry his clothes. "Yes," said he smiling, "I had my fears, as I knocked at your door, that we should go over the old business of apprehension about a little rain water, which though it does not run off my back as it does from that of a duck, does me as little injury, and after a long drought is scarcely less refreshing. The coat that I have on has been as often wetted through as any duck's in the world, and indeed gets no other cleaning. I assure you a good soaking shower is the best brush for broadcloth. You, like the rest of my friends, throw away your pity upon my supposed hardships with just as much reason as you commiserate the common beggars, who, being familiar with storms, necessity, and nakedness, are a thousand times (so forcible is habit) less to be compassioned than the sons and daughters of ease and luxury, who, accustomed to all the enfeebling refinements of feathers by night and fires by day, are taught to shiver at a breeze."

All this is the work of art, my good friend; nature is intrepid, hardy and adventurous; but it is a practice to spoil her with indulgences from the moment we come into the world. A soft dress and a soft cradle begin our education in luxury and we do not grow more manly the more we are gratified; on the contrary our feet must be wrapped in wool or silk; we must tread upon carpets; breathe, as it were, in fire; and fear the least change of weather. You smile," said Mr. Howard, after a pause, "but I am a living instance of the truths I insist on. A more puny youngster than myself was never seen. If I wet my feet I was sure to take cold. I could not put on my shirt without its being aired. To be serious, I am convinced *that what emasculates the body debilitates the mind*, and renders both unfit for those exertions which are of such use to us social beings. I therefore entered upon a reform of my constitution, and have succeeded in such a degree that I have neither had a cough, cold, the vapors, nor any more alarming disorder, since I surmounted the seasoning.—Pratt's Gleanings.

THOMAS PAINE.

The life and character of Thomas Paine is the subject of an article in the North American Review. The writer is thorough in his inquiries and dispassionate in his statements. He simply exhibits him in the truthfulness of history, and leaves the reader to contemplate his character in the unprincipledness of early life, the depravity of manhood, and the drunkenness and debauchery of old age. The interest of the article is enhanced by sketches of the leading men who figured in the American Revolution, with whom Paine associated.

His father was a Quaker, and his mother an Episcopalian. Even in childhood he was a skeptic, and early doubt ripened into scorn and unbelief. He was not without talent; he was the advocate of liberty, but he was unprincipled. He exulted, like some of modern date, in the prospect of overturning Christian institutions; even in the coarseness of style they have only copied their master. At a late period of life, when he was residing at New Rochester, N. Y., in a letter written to a friend, he says: "Remember me to my much respected friend Carner, and tell him I am sure we shall succeed, if we hold on. We have already silenced the clamor of priests. They act more as if they would say, 'let us alone and we will let you alone.' Come, ride up and see me; I am master of an empty house, or nearly so; I have six chairs and a table, a straw bed, a feather bed and a bag of straw, a tea kettle, an iron pot, an iron frying pan, a gridiron, cups, saucers, plates and dishes, knives and forks, two candle-sticks, and a pair of snuffers. I have nothing else; but to this you, and Carner, if he will come, are welcome."

The death-bed scene of this infidel and profligate was peculiarly cheerless. He did not abandon his unbelief, for his last words, in reply to the question, "Do you believe in the Christian religion?" were, "I have no desire to believe on the subject." So timid was he, that he dreaded being left alone.—Even the darkness frightened him, and like a terrified child, he would scream for his nurse to come to his aid. He required her to read aloud, not that he might listen to the sentiments of the book, but to be assured she was present. Some years since, the grave was opened, to which his haggard and loathsome body had been consigned, and his bones carried to England for interment. It was designed by his disciples as a sort of triumph, but the spectacle awakened no interest—it excited no sympathy. There was a resurrection of his bones, but not of his principles; it was found that they were buried for ever. Similar was the reception of the exhumed body in England; it was hurried away out of sight, and not a stone tells where it now rests.—Cong. Jour.

For Zion's Herald and Wesleyan Journal.

AFFAIRS AT LEICESTER.

I find, in the so-called "True Wesleyan," several communications by the Editor and Agent, which demands some attention on my part. I am unskilled at self-defence with a pen, and it is certainly a very unwelcome task; but as things are, I beg your readers to pardon this intrusion upon their attention. I will copy the first communication entire, and parts of such others as seem necessary. The reader will understand that I consider some parts unworthy of notice.

Dear. Br. Scott,—I arrived in this place on Saturday, about 11 o'clock. As you know, there has been a secession, and I was called upon to visit the place on account of the course pursued by some of the preachers of the old church. I regard the course pursued by our opposers, as unworthy of professed Christians, and altogether inconsistent with the ministerial character. Rev. James Porter, Presiding Elder, has been among the seceders, from house to house, reporting that they had been deceived, and that the reasons rendered in the True Wesleyan were not true, and that our paper publishes absolute falsehoods, from week to week. Rev. D. S. King, from Boston, has also gone from house to house, uttering the same misrepresentations, and vile slanders about the Wesleyans, assailing the personal characters of absent individuals; and what renders his course more contemptible, is the fact that he professes to pour forth these slanders from a sanctified heart, filled with the love of God. He has forgotten that such a man is one that "taketh not up a reproach against his neighbor." But I will say no more on this point, as these men will have an opportunity to make good their slanders hereafter.

I preached three times, yesterday, to good congregations, and am to preach this evening in Rev. Dr. Nelson's Church, on Church Polity. This has been called for by the course of the Episcopals; they were loud in their challenges, before I arrived, for a discussion. But our preacher, Br. Clark, was sick, and they were so anxious that they would not agree to wait until he got well. Mr. King said he would meet him or any other man, and that he wanted a discussion. Under these circumstances I came upon the ground. The fact of my arrival was announced, and Mr. King was informed that we were ready to accommodate him, when lo! he had changed his mind, and did not wish a discussion. These circumstances led to the appointment of the sermon on Church Polity this evening. I have no time to give further particulars now, but a faithful history of the whole matter shall be prepared for the True Wesleyan next week.

I shall not be in the city before Wednesday morning, and perhaps not so soon. It will depend upon the turn matters may take here.

Yours as ever, LUTHER LEE.

Leicester, March 17, 1845.

The True Wesleyan in another part expresses much surprise that I should interfere with the affairs of the church at Leicester. But the public will not wonder at it, when it is understood that Leicester is the town of my nativity; that some years ago I formed a class in the town, the first in the place; that some of my kinsmen were members of the church, and that I am acquainted with not a few of the inhabitants. Such being the case, and the shepherd having left the flock, taking such as would follow him into another fold, why should I not go to look after my brethren and the interests of my church? I did not believe that the whole church had seceded, and I was confident that those who had left the church had done so under false impressions. This I found to be true.—Some of the reasons given for secession, were at the same time amusing and provoking. There were some of the members who had not left the church, and they assured me they had no intention of doing so. But I acknowledge that a majority of the members had made up their minds to forsake the church which under God had given them spiritual life and nourished them as dear children.

Nor was this strange, every thing considered.—Methodism in Leicester was young, and many of the members of the church were young people. They had confidence in their minister. Whether Mr. Clark, the stationed preacher, went to Leicester with a determination to secede and take the society with him, I cannot say. He was suspected of radicalism before he was stationed at Leicester, but on being conversed with, he dispelled the fears which were entertained on that subject.

But whatever might have been his intention at the time of his appointment, it is certain that soon after he was stationed in Leicester, he commenced his operations against the church in whose field he had sought employment only a few weeks before. Mr. Clark was only on trial in the Conference. Being thus situated, he could have left the Conference, or we could have dropped him, at pleasure.

That I went from house to house among the Methodists in Leicester, is admitted; and that I had not as good a right to spend a few days openly persuading the members to return to the church they had unjustly forsaken, as Mr. Clark had to spend months, under the cloak of an Episcopal Methodist minister, in laying plans and using private means to lead them away from the church, who will assert?

But I would gladly have been spared this labor of visiting from house to house. When I first went to Leicester, I asked the privilege of having the church called together, and of addressing them, that I might avoid the necessity of visiting them, and for the following reasons, which I assigned:—That the society asked for the services of an Episcopal Methodist minister,—that Mr. Clark went there as such,—that he had used his influence against the church,—that he had called a meeting of the M. E. Church, and sent for a seceder [Rev. J. Horton] to use his influence in that church meeting. Such being the case, and considering that only a part of the church had consented to the secession, I considered it no more than justice that I should have the opportunity of addressing them. This I proposed to do, and to do it in the presence of Mr. Clark or any one else whom he should desire to have present. This was the kind of discussion that I proposed, and so I fully explained to Mr. Clark at the time. That Mr. Clark was not too feeble in body to meet me thus in church meeting, is evident from the fact that he preached twice the next day.

But as for a challenge for a *public* discussion, I never meant it. I assured Mr. Clark, on the evening I arrived at Leicester, that I had given no such challenge; that if any one had so understood me, it was a mistake, and that I only desired such a meeting as above described. Further, the proposition that I should meet Luther Lee, came from Mr. Clark, not from myself. Mr. Clark did propose the question, Will you meet Luther Lee? My answer was in the affirmative, but we did not agree to have any discussion.—Why, then, was I unwilling to hold a public discussion with Mr. Lee, one week afterwards? I will give my reasons.

1. Mr. Clark went directly from his interview with me to his class-meeting, where he laid the subject before the members present, and argued fully and freely against having a discussion, and the class voted accordingly. I was that same evening informed of the result.

2. The next day, being the Sabbath, I attended Mr. Clark's meeting, and was invited into the desk. Mr. Clark, in the course of his morning sermon, while pointing out the sources from which trials arise, said they sometimes came from friends, or those we had considered our friends, from kinsmen, and from those who came uncalled for. My relation to that people, and the fact that I had told Mr. Clark that no one of them sent for me, are sufficient proof of an intentional insult.

3. As I had been denied the privilege of seeing the church together, I had gone from house to house, and spent my strength in labor with each individual, and as the people had taken their sides in each party, I did not consider a discussion of much use to any one. Besides, I was very reluctant to introduce a Methodist quarrel before the people of that town, except in a case of extreme necessity.

4. Although Mr. Clark, as I have since learned, sent for Mr. Lee on Tuesday, he gave me no intimation that he had changed his purpose relative to a discussion, till the next Saturday evening, when he had well-grounded fears that many of the best members of the church would not go with him.

Under these circumstances, let judicious men, men of self-respect, say whether my reasons for declining a discussion were sufficient.

Mr. Clarke, however, thought I had not sufficient reason. He said it was because Luther Lee was in the field! and used other language equally offensive. I assured him that I was not afraid of Mr. Lee, and furthermore, that should the people demand it I might consent to discuss the question at issue with Mr. Lee. I also said to Mr. Clark, that if he designed to make any use of his conversation with me, I wished him to put his proposition in writing, and I would answer in writing, so we might avoid mistakes. He declined it. The next day Mr. Clark proclaimed from the desk that he had told me I "*could crawl out at the smallest hole of any man of my inches in his acquaintance.*" It is true Mr. Clark did use this language some three times, in the course of his conversation with me; and it was one of his errors to suppose that I could be brow-beaten out of my sense of propriety and self-respect. So much for the challenge.

On Monday evening, I attended Mr. Lee's lecture. After its close, I addressed the assembly. I stated what I understood Mr. Clarke had said in his desk the day before. I also gave some of my reasons for declining discussion, and particularly expressed the reluctance I had felt to introduce a church controversy before my old friends in that place. But that as that church [Congregational] had been opened for the discussion, and as that people [a large audience] were there to hear Mr. Lee, my delicacy was removed, and further, that I *wished* Mr. Lee or any other seceder to proceed with the discussion, to advance all their objections to the M. E. Church, and when they had done that, to show the beauties of their own system; that I and my friends would meet the objections, and would scan the affairs of the Wesleyan church; and that they should have the privilege of a rejoinder. I stated my preference for this course, rather than to have short and alternate speeches from contending parties, as I thought we might thus avoid sparring. Mr. Lee thought I did not wish for a discussion, according to the *regular* acceptation, and was not inclined to proceed. I do not pretend to state *all* the conversation that was had on this subject, but I think I have omitted nothing which would vary the aspect of the statements in the least.

But there was no advantage taken of Mr. Lee's declining this offer. I did not expect to avoid a controversy. On the contrary, I engaged the same house, the next day, for two evenings. The editor of Zion's Herald and myself answered Mr. Lee. Mr. Lee rejoined the next evening, on church government, and on the next succeeding evening, he lectured on the position of the M. E. Church in relation to slavery.—These two lectures were answered by Rev. James Porter and myself. We have certainly shown a disposition to keep our banner from disgrace, notwithstanding Mr. Lee was in the field.

As to "vile slanders," I have uttered none. I did relate some circumstances not very welcome to seceders. I felt justified in revealing truth, under the circumstances. I had provocation to do it, which I need not mention here. But my remarks were made in full view of my responsibility to God and to man. I said nothing in secret. I knew that I was speaking to those who would be likely to inform the parties concerned. I had previously conversed on the same subjects with the intimate friends of the parties, and with the parties themselves, on the most delicate points. Mr. Lee knows the character of my remarks, and who does not know that he would fasten a lie upon me if he could? Who, then, will believe that I have misrepresented any man, so long as he *barely* asserts it? He says I shall have a chance to make my assertions good.—Well, I abide by what I have said, and have only to ask the favor that Mr. Lee fulfil his promise while my statements are fresh in the minds of witnesses.

The principal part of the above was written immediately on the appearance of Mr. Lee's first communication, and is of greater length than it would have been had I known how much he would say in subsequent communications. It, however, embraces the greater part of what I wish to say in relation to the whole. It only remains to make a few comments on what he has since written.

It seems to be taken for granted by Mr. Lee in his several communications, that the church seceded.—The fact is, that at the secession meeting, not one half of the church was present; not all who were present, voted to secede. It was known by only a part of the church for what purpose the meeting was called. Is it supposed that the vote of some twenty individuals, under such circumstances, can disannul the covenant relation of forty absentees, and then by another uplifting of the hand, carry them into other church relations, and that without the consent or knowledge of some of them? This was the state of the church when I went to Leicester. I suppose it is true that more than twenty had consented to secede. He being sick of a *nervous affection*, Mr. Clark had sent for them to come to his bedside, to get their consent. Still, I think it cannot be claimed that more than two thirds ever agreed to secede. Who, then, should go to the aid of the one-third in the trying hour?

Mr. Lee's account of my first interview with Mr. Clark is told in such a way that it might properly be denominated a fiction founded on *some* facts. There are some statements which I never heard, and some remarks left out which are important to a correct understanding of what was said.

One would suppose that I made the dollars and cents a motive for Mr. Clark to stay in the old church; whereas I did no such thing. One of the first arguments I heard in the place, for leaving the old church, was that the Wesleyan church was growing so fast that it would soon be larger than the M. E. Church. I thought it possible that Mr. Clark might be laboring under the same misapprehension. I corrected that mistake; but I also stated that a sense of duty and not such considerations should be our guide. For this I get no credit.

Mr. Lee represents that during this interview my "philanthropy underwent a sudden change." This was not true, either in fact or appearance. Mr. Clark had every reason to suppose, from the commencement of our interview, that I designed to prevent that church from being seceders. When I said, "I will get back the last member, if I can," it was in answer to his complaint of Rev. Mr. Olds, because he did not call first on him. I said Mr. Olds had a right to go among the people, without consulting Mr. Clark. I said, I have taken a different course; I come to you first, but I tell you that I shall get back all the members, if I can. It was rather a frank avowal of my intention, than a threat. I give the explanation, that my words may appear in the connection I used them, not that I would be ashamed of the remark, standing alone.

Mr. Lee says I "affirmed that the Wesleyans were running down." I said the Wesleyans were not prosperous, so far as my knowledge extended, and that is to some considerable extent. I say so now. If the leaders in this secession, considering the opinions some entertained five years ago, considering the paucity of their numbers, the manner they are scattered, their feeble state, with a few exceptions, and the abortive efforts they have made in sundry places, are now satisfied with their success in New England, they have learned to be content with the day of very small things. That they have not some increase of members, I do not say; and think it will be found that a part of their small increase is made from the *Reformed* instead of the Episcopal Methodist Church.

Mr. Lee seems very desirous to make it appear in each paper that I backed out from a discussion with him. It is charged again and again. This may be the last time I shall deny it. If any one thinks the reasons for my conduct are insufficient, their thoughts will not seriously afflict me. I must say, however, that I think it a little strange that with all his characteristic boasting, he does not allow his opponent the credit of an offer made in the presence of a large assembly. Nor does it seem quite fair for him to say, "We *understood* that Mr. King was to give two lectures in reply in our absence," when Mr. Lee heard me give notice that I should reply, and was at the same time advertized of the time and place. "*In our absence,*" would seem to mean something. But I assure the reader that there was no lack of courtesy on my part in giving due notice of my intentions. Indeed I gave Mr. Lee notice that I should answer him before his last lecture.

Another of Mr. Lee's statements is, "We should have remarked that Mr. King also brought his wife into the field, to visit and labor with the sisters."—Now the ladies are not very fond of such newspaper notices, and it seems improper to drag one in so unceremoniously, even if she should chance to visit a few relatives while her husband was at work for the church. But then it so happens there is not a word of truth in the report. Mrs. King has not been in Leicester these many months. Mr. Lee might have heard that some friends wished her to make a visit; and *his* charity could easily surmise the rest.

The following paragraph, unimportant in itself, will serve as an illustration of Mr. Lee's mode of stating facts.

"It may seem strange that Mr. King should have let himself down so low, from the eminence of his professed holiness, but our readers will know how to account for it, when they are informed that he was talked of by some, at the last General Conference, as a candidate for Book Agent. It was thought by the wise ones, doubtless, that he was strongly identified with the abolitionists. By doing noble battle for 'holy mother,' he may be considered worthy of the post by the next General Conference."

He was talked of—by some—as a candidate for Book Agent, [at New York.] Rather feeble encouragement on which to build future calculations. But the official reports show that D. S. King *was* a candidate and received 66 votes against 86 for the successful candidate. And so far from being governed by a desire for that office, I say unequivocally that I prefer my present employment; and further, that I could bring a cloud of witnesses to testify that I expressed my preference to remain in New England, time and again, previous to the election of Book Agent. I rejoice that I was not elected, though if I had been I should have felt it my duty to obey the call of the church. How fortunate that our motives are with him who cannot err.

In Mr. Lee's account of the division of the church, he seems of opinion that there is only one member of the church, living in the centre of the town, remaining in the M. E. Church. This may be true; but it is also true, though he does not state it, that some valuable members of the class which met in the centre of the town, remain with the M. E. Church, and the leader of that class among the rest. It is also a fact that there is one class in town to which Mr. Lee does not refer, perhaps for the reason that nearly all the members remain with the M. E. Church.

Mr. Lee speaks of "what little force the Episcopals have left." I will only say, if we can have but half the strength of our former church, I am perfectly satisfied with the division as it is.

Again he says—"We are assured that there is but one opinion and feeling in the community, and that is in favor of the Wesleyan side." He excepts of course the members of the M. E. Church. There are some of the Leicester people who will certainly wonder at this assertion.

Mr. Lee thinks the state of public feeling is indicated by the fact that a far greater number of the True Wesleyan than of the organ of the M. E. Church is taken in Leicester. No such thing. More of the secession organ are taken because a professed Episcopal Methodist minister has labored hard for the Wesleyan, even advising members of the church to discontinue the organ of the church and take the organ of their opponents.

Mr. Lee has certainly gained a great victory in his own estimation, and thinks he could do it again if he had a chance. Ye timid ones, let not your hearts be troubled, for while I will not at present speak of the lectures of myself and colleagues at Leicester, I will venture the opinion that our cause is safe even there. And if you still tremble for fear of an overthrow, let me tell you that one year ago we discussed the polity of the M. E. Church with the champions of the seceding party for five afternoons in Boston, and yet our fourteen churches in the city and adjacent villages are alive and doing well. Be of good cheer.

I shall leave Mr. Olds to make suitable atonement for "weeping showers of tears," as Mr. Lee says, over a people with whom he had labored more than a year. Mr. Simmons, my "coadjutor and fellow laborer," who is by the way a very worthy young man, must answer for himself. The Presiding Elder, who did *not* "command in person" or otherwise, is fully adequate to make his own defence if he thinks proper. There is, however, one particular to which I will refer. Mr. Lee, after detailing some conversation which he says took place between the Presiding Elder and the preacher, adds—

"When the above decision was made, Mr. Clark wished to know of his sub-episcopos what they must do to get out of the M. E. Church, for, said he, 'if we cannot vote ourselves out by resolution I do not know how a society can get out; I do not understand this having a church with *all doors in, and no door out.*' Mr. Porter then said it could be done only by all signing a paper, setting forth their withdrawment; that a paper being signed only by the chairman and secretary of a meeting, carried none out of the church but the signers. The seceders took the hint, and a paper was drawn up, and about forty names obtained, and this was presented to Mr. Porter."

This is all very mysterious to me. I went to Leicester, Saturday, March 8. I have been under the impression that Mr. Porter and Mr. Clark had not then seen each other. I think they could not have had a meeting on the Sabbath, and I am sure that on the next Monday morning the sick minister, who preached twice the day before, and attended an evening meeting, had travelled several miles before seven o'clock procuring names to the secession paper. I understand also that others were out at the same time on the same business. And I do not believe that Mr. Clark and Mr. Porter had then exchanged one word in relation to the secession or had even seen each other. When then, shall I think of the interview from which the seceders "took their hint and drew up the paper?" My deliberate conviction is that this story, as related above, was manufactured of strange materials and told for effect.

I must be excused for passing in silence the flings at my Christian profession, and I leave each reader to fathom, if possible, this mystery—how can a man be struck with holy horror at the relation of a fact to an individual, and yet be guilty himself of exposing individuals to ridicule and censure through the public press, as Mr. Lee has done?

In closing, I may be allowed an apology. I have been under the necessity of writing in haste. I have no time for proper revision; I have had to answer statements made over and over again, and I am confident the reader will detect the want of suitable arrangement, with other defects. But as matter of fact is desirable, I trust the reader will be satisfied.

For want of other congenial employment, the editor of the Wesleyan may continue his efforts in my case; but after an answer of what he has said for three weeks, the public must excuse me if I drop the matter with this communication. D. S. KING.

NOTE.—I have some friends in the Wesleyan church, whom I love and respect now as much as I ever did. I regret what I consider their error, but I believe them sincere and pious. While I think thus of them, I can but love them as the children of God. This remark is due to myself and them after what I have written. D. S. K.

Boston, April 10, 1845.

As my name has gone to the public through the True Wesleyan, in connection with the efforts to win back that portion of the church which had seceded in Leicester, I feel it my duty to state that the story, that I threatened my father, is not true.

It is true that I made allusion unfavorable to Mr. Horton in the presence of three individuals only. But I was immediately informed by Rev. D. S. King that Mr. Horton was a thorough going temperance man, and that whatever I might have heard unfavorable to him in that respect must be a mistake. I lost no time in taking back what I had said to each individual. I regret having said it; and am now satisfied that the impression then resting on my mind had its foundation in the reports relative to one of Mr. Horton's associates in True Wesleyanism.

HORACE S. SIMMONS.

Boston, April 11, 1845.

HERALD AND JOURNAL.

WEDNESDAY, APRIL 16, 1845.

METHODIST QUARTERLY REVIEW.

The April number has reached us. It is embellished with a well executed likeness of Dr. Akers, of the Illinois Conference. The table of articles furnishes a varied and attractive entertainment.

Art. I. is a review of Bush on the Resurrection, by Rev. A. M. Osborn, of N. Y. Conference. We dissent from some of the writer's metaphysics, but consider the article one of much ability Its style is pertinent and vigorous, its argumentation elaborate, and, we think, conclusive. Prof. Bush's hypothesis meets with no quarter from any of the current Reviews. It is sheer rationalism, throwing itself headlong against the buckler of God's word. The Professor has been given to a number of whimsical speculations for some years past; he is not a safe critic. He has learning, but lacks judgment.

Art. II. is a review of the Geologico-Biblical question, by Rev. D. W. Clark, of N. Y. Conference. It is written in a style of considerable humor, and presents a variety of information on the objections alleged against the Scriptures from the natural history of the earth and albeit of the heavens also. The article is exceedingly readable, but we think Mr. Clark has left the subject in a disadvantageous position.—He attempts not to reconcile the Mosaic cosmogony with geology, but shows the uncertainty of the latter, and thence infers the possible fallaciousness of its objections to revelation. The final impression given the reader is, that the whole security of revelation is in this uncertainty and the contingent results of future geological discoveries. This is conceding entirely too much. In the first place, we do not admit that the science is so dubious. The main positions of geology are at present well established. They are founded upon sensible facts and sound induction, and we think with Dr. Chalmers, that it has been the misfortune of the Scriptural side of the question, that its defenders have not been sufficiently acquainted with the science, and have betrayed their lack of information by denying its proper authority. In the second place, we believe its main features are reconcilable with Moses. Mr. Clark's article is deficient in not attempting a solution of the difficulty. Whether the authors at the head of his article attempt it, we do not know, for he quotes sparingly from one, and does not mention the other, (Dr. Pye Smith,) we believe, in his article. Dr. Chalmers, in one of the most luminous chapters of his Bridgewater Treatise, has, we think, cleared the question of its difficulties, and this, too, without a strained construction of the word *day*, in the text of Moses.

Art. III., from the pen of Rev. Silas Comfort, is a review of a new English work on the Philosophy of Christian Morals. The English author carefully eschews the hypothetical method of the continental transcendentalists, and rigorously keeps himself to the "common sense," as the continental speculators contemptuously call it, of the British school. From the specimens given by the reviewer, we should judge the book to be a most sensible and valuable production. Mr. Comfort's article has the merit (rather peculiar, now-a-days) of giving his readers some general idea of the book he criticizes.

Art. IV. is a very interesting sketch of Jay and his writings, evidently by one who has a personal acquaintance with the eminent Bath preacher, and who gives many original reminiscences. These form the chief interest of the article. It is written in a "so-so-ish" style, but is the most interesting paper in the No.—It is anonymous, but the reader will recognize in it the author of the article on the Puritans in the preceding No.

Art. V. is a review of Ciocci's Narrative of Iniquities at Rome, by Dr. Bangs, a writer whom we always greet with pleasure, for though his productions are marred by marked negligences of style, still they present always the sober and sensible views of a matured mind, one which can be trusted, with scarcely a fear of rashness or error. Our church owes much to Doctor Bangs. He was one of her pioneers in the labors of the itinerancy, and one of the first who appeared in her literary ranks. He has done more labor for her by his pen than any other man in her history. He remains yet among us, the property of the whole church, with all the associations of a pure name and laborious services about him. The church should prize him. May his declining years be solaced by her prayers and sympathies. But we are getting out of the critical mood—The present article gives the history of Ciocci, chiefly in his own language. It is an agonizing tale of sufferings and barbarities, and shows that popery remains unchanged in the lineaments of the beast.

Art. VI. is a highly favorable review of Dr. Jarvis's Introduction to the History of the Church, by Prof. Ogilby. Dr. Jarvis's work we have heretofore noticed. It will do much for our national literary reputation. We doubt if our country has ever before produced a work of equal learning and ability. The reviewer gives an ample outline of the book, and writes with facility and spirit.

ART. VII, On Tappan's Logic, by Professor Hackley, we have read but in part, and this part we do not like though it is cleverly written. It smacks thoroughly of the German and French transcendentalism and the Coleridge mania, a species of nonsense which we have the impertinence to say has perverted more hearts and crazed more brains in Europe than any thing since French Jacobinism, and occasioned more laughable instances of literary coxcombry in this country than all other causes put together. There are some good thoughts on the subject quoted in the article by Mr. Comfort. We may remark *en passant* that the department of speculative philosophy in our Quarterly has shown a singular inclination of late to the anti-British school, but we are sure it cannot be owing so much to the predilection as to the indulgence of its learned and sensible editor.

ART. VIII consists of a series of critical notices of books.

The present number of the Quarterly lacks an indispensable excellence—an article from its editor. The critical reader will give the pre-eminence to articles I and VI. Articles II and IV. will be most acceptable to popular readers.

THE N. Y. CITY BIBLE SOCIETY distributed, last year, upward of nineteen thousand volumes, in the following languages, viz.:—English, French, Spanish, German, Polish, Swedish, Italian, Danish, Portuguese, Welsh, Dutch, Greek, Irish, Hawaian, Russian, Arabic, Hebrew, and Latin.

CORRESPONDENCE.

PHILADELPHIA ANNUAL CONFERENCE.

Introductory Exercises—Ezekiel Cooper—Dr. Durbin—Dr. Giustiniani—Vote on the Restrictive Rule—Dr. Bond's Course—Anti-Slavery position of Conference—Peace.

The Philadelphia Conference met on the morning of the 2d inst. in the village of Milford, Del. Bishop Waugh in the chair in excellent health. After the appointment of secretaries, stewards, etc., the Conference adjourned to hear a sermon from Br. White, who is the oldest man effective in the Conference, having travelled more than forty years. His text was, Acts xxvi. 18. The sermon was delivered with much energy and contained much good advice for the junior members on the subjects of early marriage, dress, early rising, etc. After the sermon the sacrament of the Lord's Supper was administered. The Conference holds its session with open doors. I see on the floor of this Conference some men who have distinguished themselves, and whose names are familiar as "household words." The first deserving notice is the venerable Ezekiel Cooper, who lives to represent another age and generation. I have had the pleasure for the past week of lodging at the same place with him, and of having many interesting facts and anecdotes of the early history of Methodism. One of them is too good to be lost.

The Barrett Chapel, which stands near this, was built during the revolutionary war. When it was commenced our enemies remarked that they had better wait until after the war; then a corn crib would hold all the Methodists. The venerable man remarks that if he had a crib large enough to hold all the Methodists, full of corn, he should have more than Joseph had in Egypt. It was in this chapel that Coke and Asbury first met, in Nov. 1790, and embraced each other. Father Cooper was present. He is now in his eighty-third year, and the sixty-first of his ministry, with all his mental energy and much of his physical strength. I have never met a more agreeable companion in my short pilgrimage. He was the first stationed minister in Baltimore, and was stationed in your goodly city before the church was built in Methodist Alley. God bless the old veteran, with all the fathers. Dr. Durbin, President of Dickinson College, is a member of this Conference. It is rumored that he is to retire from the college.

Dr. Durbin is said by the secular press to be the best pulpit orator in the country. I have had the pleasure of hearing him several times. He is always eloquent, sometimes surpassingly so. Like the mountain torrent, he carries every thing before him. While hearing him my heart almost forgot to beat, my eyes only were alive. He sweeps the chords of the human heart with a master's hand. Dr. Giustiniani is a member on trial. He was born and graduated in the city of Rome, and for several years he officiated in the church of Rome as a priest. He received the honorary degree of D. D. before his conversion; he promises much usefulness in our church.

The vote to change the 6th Restrictive Rule has this moment been declared, and stands—to concur, 12; against it, 104; absent, 21. So you see that here it is lost by a most overwhelming majority. The recommendation of the General Conference to restore Mr. Wesley's rule on spirituous liquors was postponed for one year, for want of time to act at the present session. A resolution has just passed by a very large majority, approving the course of the senior editor of the Christian Advocate and Journal. Much excitement prevailed while the subject was before them, and a strong effort made to prevent the Conference from committing itself either to the North or the South.

The Conference is now fully committed to the M. E. Church. The feeling of the Conference is strong against the course of a majority of their delegates in the last General Conference. The Philadelphia Conference is thoroughly anti-slavery—in principle and practice. A very strong and able report on the subject of peace has been adopted unanimously. Conference will adjourn in the course of an hour, and then I will give you some of the principal appointments.—Adieu for the present. BETH.

Milford, Del., April 10, 1845.

PHILADELPHIA CONFERENCE APPOINTMENTS.

We give the following principal appointments from our correspondent:—

SOUTH PHILADELPHIA DISTRICT—Levi Scott, *P. E.*
Union—To be supplied.
Trinity—To be supplied.
Ebenezer—G. Lacy.
Wharton street—Wm. Barnes.
Salem—S. H. Higgins.
Western Church—J. A. Boyle.
Lancaster—W. A. Wiggins.

NORTH PHILADELPHIA DISTRICT—J. A. Massey, *P. E.*
St. George—I. T. Cooper.
Nazareth—R. Gerry.
Eighth street—H. G. King.
St. Johns—Solomon Higgins.
Fifth street—Wm. Cooper.
Kensington—J. Smith, Jr.
Wilmington, Del.—A. Atwood, John Kennady.
E. L. Jones transfered to New York Conference.

BUXTON, ME.—Rev. J. Harriman writes, April 4:—In regard to old Buxton circuit, you may say, if you please, that we have peace in our borders; have had a few conversions, and are hoping and praying for a more general work, for which the prayers of all are requested.

LOCAL PREACHERS' ASSOCIATION.

The local Preachers and exhorters of the Methodist Episcopal Church in Baltimore, are formed into an Association, for the purpose, principally, of supplying the surrounding country with religious meetings upon the Sabbath, and have upon their plan, twenty-three appointments in Baltimore and Anne Arundel counties. The Association embraces all the local preachers and exhorters of the city whose health and other engagements allow them to participate in these labors—and the extent of their valuable services may be judged from the fact, that their plan, when fully established, will supply in the course of the year, nearly 1,000 distinct religious meetings. The Association has lately held three meetings, with the view of perfecting their arrangements for the new Conference year. Rev. Isaac P. Cook was re-elected President, and at a late meeting the appointments were announced, as previously prepared by a committee appointed for that purpose, preparatory to which, by request, the President delivered an address to the Association, in which he presented—The origin of Lay Preachers and Exhorters among the Methodists—The relation as such they sustain to the church—Their obligations to the people whom they serve—The duties they owe to their fellow laborers—The duties they owe to themselves. The Association passed a vote of thanks for the address, and requested its publication, after which the plan was read.

This *itinerant* mode of laboring among local preachers, is universal in England and common in our middle Conferences. It would be of vast advantage in New England. Can we not adopt it in this neighborhood? They receive no remuneration but their travelling expenses.

ANOTHER TRACT FOR THE TIMES.

Waite, Peirce & Co, 1 Cornhill, are about to ... other of the Tracts for the Times, with the ... title:—

TRACTS FOR THE TIMES, No. 3. MODERN INFIDELITY, *as taught by ultra-Nonresistants, Transcendentalists, Garrisonians, and other Revolutionists*. THREE LECTURES, by REV. JAMES PORTER. "... there are certain men crept in unawares, turning the grace of God into lasciviousness."—*Bible.* "... Old and New Testaments are in many ... contradiction."—*Parker.* "Men begin to see the fallacy of priestcraft, temple-worship; and the ... good sense is at hand."—*Investigator.* "The Sabbath is not necessary for man or beast."—*Garrison.* "Lawyers, doctors and priests are the devil's ..."—*Johnson.* Periodical; second edition. Boston: published by Waite, Peirce, & Co., 1 Cornhill; Worcester, J. Grout, Jr., 199 Main St.

This tract will include the substance of Br. P.'s able discourses on Comeoutism—an evil ... connection with abolitionism, temperance and ... ism, is ravaging many churches in New England. Such a publication is an urgent want of the times ... should be borne in mind that this is the only one of the kind extant. Let our preachers then send their orders for it, and scatter it wherever the evil has ... or is likely to disclose itself; a more effectual antidote we cannot point out to them. It is such a ... uous, pointed exposure of this mischievous error ... it can scarcely fail of effect where properly circulated. The publishers are unable to state ... price, but it will probably be about 60 cents per dozen, or $4 per hundred. Many must be sold to ... them to issue it at so low a price.

DR. SEWALL'S DEATH.—The Madisonian of ...day says:—"Dr. Thomas Sewall, one of our oldest ... ident physicians, well known in Europe as well as throughout the United States, died this morning ... one o'clock, of pneumonia." Dr. Sewall was a ... Christian, and an influential member of the Methodist Episcopal Church. He consecrated his high professional position by a meek and ardent piety ... ners bland with the gracefulness of the ... spirit. Our country, as well as the church ... one of its brightest ornaments—but our loss ... gain.

MISSIONS.—A hundred dollars was raised for missions on Sunday evening last in the Chelsea Methodist Episcopal Church, after a sermon by the editor of the Herald.

The PHILADELPHIA CONFERENCE has voted ... the alteration of the 6th Restrictive Rule—12 for, 104 against it.

TO THE PREACHERS.

Will our brethren be kind enough to send us ... of the POST OFFICES embraced within their respective charges, preparatory to our sending ...
March 12. 5t.

LITERARY.

PREPARATORY SCHOOL, *Middletown, Conn.*—We have received the catalogue of this excellent institution for the session ending April 18, 1845. The ... of instructors are, D. H. Chase, A. M., Principal ... K. Burr, J. Colburn, I. Ward, Assistants. This school has been in successful operation more than nine years. In order to render it as worthy of confidence as possible, the principal has spent, since its commencement, nearly two years in Europe, examining similar institutions, and otherwise preparing himself for a thorough discharge of his duties. To these duties he is wholly devoted. Pupils are received into his ... and considered a part of it. The comforts ... attention and social intercourse of home are ... to the scholars as far as possible. It is constantly sought to render their connection with the school profitable and pleasant. No one whose ... is found pernicious, is permitted to remain. ... town is justly considered one of the most beautiful, healthy and moral towns in New England. It is accessible daily from New York and Boston, at a moderate expense. Persons leaving New York ... A. M., reach Middletown at 3, P. M., via New Haven. Those leaving at 4, P. M., arrive at Middletown ... the next morning. Young lads are always placed in charge of a careful person, coming and returning when parents desire.

HARVARD UNIVERSITY.—Among the talked-of candidates for the Presidency at Harvard, Judge ... and Hon. Edward Everett are the most prominent.

BIBLICAL REPOSITORY AND CLASSICAL REVIEW.—The April No. of this celebrated quarterly is ... valuable matter. The following is the list of articles:

Art. I. The Last Days and Death of Luther ... C. E. Stowe, D. D., Professor of Bib. Lit., Lane S... Cincinnati.

Art. II. Bush on the Resurrection Reviewed ... Rev. Samuel T. Spear, Pastor of the South Pres... Brooklyn, N. Y.

Art. III. Exposition of 1 Peter, 3: 18–20, by ... John G. Hall, South Egremont, Mass.

Art. IV. Home Missions. By a Missionary ... Thomas Lippincott, Marine Settlement, Ill.

Art. V. Exposition of Romans 7: 7–24, Translated from Olshausen's Commentary.

Art. VI. The Prelatical Principles, Anti-Republican and Unevangelical, by Rev. Ansel D. Eddy, D. D., Pastor of the First Ch. of Newark, N. J.

Art. VII. Dominici Diodati I. C. Neapolitani ... Christo Græce Loquente Exercitatio, translated ... Rev. O. T. Dobbin, LL. D., of Western Independent Coll., Exeter, England.

Art. VIII. On the Change of the Sabbath from the Seventh to the First Day of the Week, by Apostolic Example, by Rev. R. Weiser, Pastor of the Ev. L... Church, Bedford, Penn.

Art. IX. Critical Notices.

Art. X. Literary Intelligence.

MOTHER'S ASSISTANT AND YOUNG LADY'S FRIEND.—We have received volume IV. of this excellent work, neatly bound; it forms a fine volume of convenient size, full of valuable and attractive matter, and embellished with nine elegant engravings. This ... has established for itself a permanent reputation. ... *C. Brown, 1 Cornhill, Boston.*

DEISM OR CHRISTIANITY.—From *Discourses ... Rev. N. L. Frothingham, D. D.* *Crosby & Nichols, Boston.*

REMARKS *on an article from the Christian Examiner, entitled "Mr. Parker and his views."* *Crosby & Nichols, Boston.*

WELD'S LATIN LESSONS.—This little manual is evidently the production of an experienced teacher. The arrangement is excellent, it is adapted by its simplicity to beginners, and yet leaves enough to ... to call forth their powers. As an introduction to ... elementary works of Andrews and Stoddard it could scarcely be better. *Gould, Kendall & Lincoln, Boston.*

HARPER'S ILLUMINATED BIBLE.—No. 23 of this fine work has been received by *Waite, Peirce & Co., Boston.*

Foreign Religious Items.

A COLORED MISSIONARY.

The emancipated Christian Africans of the West Indies have resolved to send a missionary to their native land, and a colored clergyman named Waddle, who has been stationed at Montego Bay for the last fifteen years, has sailed for Africa under the charge of the Presbytery at Jamaica.

This is an example for imitation in the U. States. Colored men alone can stand the climate of Africa. There are thousands among us capable of being useful missionaries under the supervision of our various societies, but no movement has been made towards the object. Cannot something be done on the subject? Where are the volunteers among our colored brethren? Have they no interest in the great work of saving their race? Our Society is calling for men. Who will respond?

TURKISH EDICT IN FAVOR OF EDUCATION.—The Turkish Sultan has recently issued an order to his ministers in reference to education, and the establishment of a "vast hospital" for the empire, in which he says—"In as much as to realize the object of my desires it is essential, and above all things necessary, to cause ignorance to cease, to do which is a source of merit both in this and the future life, the first care incumbent upon you will be to organize public instruction, and to found, every where that it is necessary, schools to diffuse instruction and propagate light." In conclusion he says—"The ministers must occupy themselves immediately on this point, as soon as possible, with zeal and perseverance, to apply their labors to the erection of other establishments of public utility of the same nature, of which the necessity may become evident, and address me from time to time Reports on the subject. May the Most High God grant us his assistance and facilitate the realization of our plans."

CHINA.—The following remarks from an English journal are alike applicable to Americans:—

"Let it be remembered that it is not merely the pecuniary interests of the two empires that are under discussion. We have other things to offer besides clothing to the Chinese. They are immersed in moral and intellectual darkness—we have the light—let us impart it. They profess various rival systems of degrading superstition—we have a pure faith—let us not withhold it. We are under sacred obligation to carry the gospel over the earth."

IMPARTIAL TESTIMONY.—"I felt," says the author of *Traces of Travel brought Home from the East*, just published by Wiley & Putnam, "some interest in knowing how the events of gospel history were regarded by the Israelites of modern Jerusalem. The result of my inquiry upon this subject was entirely favorable to the truth of Christianity. I understood that *the performance of the miracles was not doubted* by any of the Jews in the place."

ARMY OF THE POPE.—The Pope has a standing army of 14,680 men, controlled by a cardinal, president, and a board of three general officers. There is a reserve and national guard of 9,000.—London Record.

SWITZERLAND.—It is believed that the General of the Jesuits at Rome, has resolved to suppress the Jesuits' college in Switzerland, in order to prevent the civil war which is menaced by the continuance of the Jesuits in that country.

For Zion's Herald and Wesleyan Journal.

A FEW THOUGHTS.

Mr. Editor,—While reading my last Journal, I found, among many other good things, a few lines addressed to Correspondents, which met with my decided approbation. For some ten or twelve years past, I have written occasionally an article for the Journal, always with the expectation of its being rejected. In some instances this has been the case, but it has ever excited a feeling of gratitude rather than hardness in my heart, towards the Editor; it increased my confidence in him as a firm friend of the church of my choice, and I have felt truly thankful for that genuine kindness which led him to forbear exposing my weakness to the public eye, although in the simplicity of my heart I had done so to him. I have, sometimes, felt rather discouraged, and thought I had better not try again. But while reading the doings of the Baltimore Conference in regard to slavery, my soul was so filled with delight, that I thought I must give it vent some way, and as my friends do not allow me to talk much at present, because of the weak state of my lungs, I wanted to write a little.

It has ever been a painful thought to me that the M. E. Church was connected with slavery. I knew it was contrary to the Discipline, and highly disapproved of by Northern Methodists generally, and have been looking for the time to come when it would be clear from so foul a stain. Some few years since, when the question was agitated so violently, I could not help thinking, that is not the best way to do it; yet I firmly believed that anti-slavery principles were working in the heart of the church, like the leaven that was hid in the three measures of meal, and that it would work, until the whole was completely purged. I had to hear many hard and reproachful sayings, but still I had confidence to believe our ministers, as a body, were pious and judicious men, and according to their best judgment, were doing all that lay in their power to exterminate this deadly evil.—And when I read the proceedings of the late General Conference in reference to that subject, my soul rejoiced and clapped its hands, (as one said on another occasion,) for I felt that a blow had been struck at the very root of slavery, which, if wisely followed up, would prove a fatal one. It looks to me like a wheel within a wheel, which may turn and overturn, till freedom shall unfold her snow white banner, and wave it triumphantly over the length and breadth of the M. E. Church. Blessed be God, a brighter day is dawning upon us, and I cannot but prophesy that the glory shall not depart from our Israel, but that the time is not far distant when the radiant beams of the Sun of righteousness shall burst upon us and dispel the shades of moral darkness that have been hovering around us. I doubt not but even now heaven smiles propitiously upon the efforts already made to drive the hideous monster slavery back to his dark birth-place. Nor is this all. How many softly whispered or silent prayers are hourly going up, from the sable throbbing bosom of the sorrow-stricken slave, directly to the ears of the Lord Most High, borne thither on the wings of the angel of mercy, for the success of this heaven-born undertaking. And will not the Father of mercies, the fountain of graces, hater of tyranny, hear? Most assuredly, not only so, but answer. O, it is a blessed thought, that all heaven is engaged on the side of humanity. The struggle may be hard and long, but victory will turn on Zion's side; the slave will yet be free. And can there be a human heart so hard as not to rejoice at such an event. Methinks I would like to stand on the sun, and with a voice loud enough to be heard throughout immensity, praise the God of battles who will win us the victory.

Gorham, Me. C. T.

For Zion's Herald and Wesleyan Journal.

TO THE POINT.

Br. Stevens,—It will be seen that I, in my remarks upon the debts of itinerant preachers, looked mainly at the preachers, although I say it is for "the good of all concerned." I hoped, indeed, that as our societies are "concerned," it might help lead them to do their duty in this matter. But it astonishes me a little, that any preacher should ever dream, that a wrong in others, in his brethren, can have a power of virtue, and become a fountain from which he can obtain the remission of *his* sin. That it is wrong, decidedly, to defraud a free-hearted brother, who gives us credit, or a merchant who confides in us because we are preachers, or any other man, for want of proper "anticipation," no rational man can doubt. It is no *new* thing, that our preachers have to get along with part pay. Why, then, "take up goods without a probability of paying for them?"—Discipline. If it were a new thing, that we fare poorly, many of us, then there would be some excuse, for we could not have "anticipated" the present failures. But where is the excuse now? If I am a "father," I hope my *sons* will not dishonor me and the family connections by debts improperly contracted, or by a plea of innocence founded on the guilt of others. And I could almost say, by being *ashamed* to "*dig*," I made no direct effort to correct the evil complained of in our stations, (this I do once or twice, and thrice a week,) but if *my sons* will correct this evil, I will praise the Lord, and them too, as having done a grand work.

April 3. D. COPELAND.

RELIGIOUS SUMMARY.

ALTERATION OF THE SIXTH RESTRICTIVE RULE.—From data in our possession, says the Richmond Christian Advocate, we are satisfied that a constitutional majority for the alteration of the sixth restrictive regulation of the Discipline *will not be obtained*. At present the vote stands thus according to our informant:—

Affirmative.		*Negative.*	
Conferences heard from	1,746	Conferences heard from	767
Conf.'s not heard from, but believed to be unanimous,	754	Philadelphia and New Jersey Conferences having about 300 votes will give probably	270
Philadelphia and New Jersey, probably,	30		
	2,530		1,037

According to this statement there are 3597 voters, and of these 1037 in the negative; and there ought to be, in the affirmative, 2676 to secure the alteration of the article. So the recommendation of the General Conference fails by nearly 150 votes.

But it is proper to say that the minutes of 1844 give a total of 4282 travelling ministers, while it appears from the above table that only 3567 voted upon the question, showing a difference of about 700 between the number voting, and those entitled to vote. This difference may be accounted for perhaps, as follows: The Maine Conference, whose vote was not given, 171. Travelling preachers, on trial, not entitled to vote, 500, (we find more than 900 in the Minutes for 1844,) and the rest may be very easily made up of absentees.

These facts satisfy us that the question is lost.—The Northern Conferences have refused to divide the property of the church with their Southern brethren. But will this stay or prevent the division of the church? Not a whit! There is something more than money involved in this question. And dollars and cents can never be suffered to mingle in a question of principle. The Southern Conferences will unquestionably separate, money or no money. They go for principle, not for *interest*.—So. Ch. Ad.

WESLEYAN MISSIONARY SOCIETY.—The annual district meeting of the Wesleyan ministers stationed in France has just terminated its session for the year 1844. To avoid the expense of a long journey of more than 600 miles, whether from the south of France to Paris, or from the north of France to Nismes, the brethren in the north met in Paris, on Wednesday, the 18th of December, and the two following days; and the brethren in the south assembled at Nismes on the 15th of January, and continued their deliberations till Tuesday, the 22d of that month. The business of the district was transacted in harmony of spirit, and all seemed determined to labor on, "through good report and evil report," for the evangelization of this important section of the European continent. From the various stations in the district, reports of the progress of the work were received and were generally of a very cheering character. The brethren were of one accord in the conviction that God has called the Wesleyan body to take part in the great work of promoting a revival of Scriptural Christianity in France. During the session of the district many impressive and useful sermons were preached in the city of Nismes, and also in the missionary towns and villages, and the congregations were good and deeply attentive. At the ordination service of the Rev. P. Neal, the crowd was very great, and never was a more serious and attentive congregation assembled on any similar occasion. The sermon was preached by the Rev. M. Gallienne, and the ordination service was conducted by the Rev. W. Toase, C. Cook, H. Martin, P. Le Bas, L. Martin, R. Lyon, W. Handcock, and F. Farjat. As has been usual on former occasions, the brethren had to regret their want of means to enable them to accept invitations to many large towns, where there is every prospect of success. But preaching, as many of them do, seven or eight times a week, and walking eight or ten miles a day, in roads, which, in winter, are almost impassable, they can do no more, and, therefore, leave the cause with God and with his church. The health of Messrs. De Jersey and Le Lievre has been, and still is, very seriously affected, by an excess of labor during this winter, so that there is but little hope that they will be able to return to the work again. These two brethren were confined to their beds, at home, during the district meeting. May the Lord speedily raise up a succession of able and faithful laborers in France! This He is doing, but means are wanted to give them a proper education for the ministry in this country. Will Christian friends in England think of this? It is hoped they will.—London Watchman.

The REV. GEORGE GARY, present Methodist Episcopal Superintendent of the Oregon Mission, read his Bible through *twice*, by course, while on his way to Oregon, between the first of December, 1843, and the 27th February, 1844; or in *less than three months!*—An example of love to, and diligent perusal of, the Scriptures, worthy of imitation by Methodist and all other ministers of the Gospel. To be "mighty in the Scriptures" was the object to which the first race of Methodist preachers almost confined their studies.—Let the day come not when Methodist preachers will make the study of the divine oracles a secondary object. Let other ministers excel us if they can in those branches of learning in which the apostles were not versed; but in the knowledge of the Word of God, let us be truly apostolic, and suffer none to exalt themselves above us. The incident spoken of brings to remembrance that prodigy of Biblical knowledge, that walking concordance, that holy and useful minister, the Rev. THOS. WALSH, one of first of the Irish Methodist preachers. His Hebrew Old and Greek New Testament was his daily meat. That noted Methodist preacher, the Rev. JOHN SMITH, usually read twelve chapters daily, besides committing a portion to memory, and which he would repeat while travelling from one appointment to another. The best missionary ever sent out by the Church of England to preach the Gospel to the heathen, the Rev. HENRY MARTYN, resolved at one time to spend as much time daily in the perusal of the Bible as he spent in other reading. An excellent example for a minister.—Ch. (Con.) Guardian.

THE BAPTIST BOARD AND SLAVERY.—The Baptist Board of Foreign Missions adopted a report lately, in which they say, "If, however, any one should offer himself as a missionary, having slaves, and should insist on retaining them as his property, we could not appoint him. One thing is certain, we can never be a party to any arrangement which would imply approbation of slavery."

THE SEPARATION ALREADY MADE.—The Christian Index says of the reply of the Board:—"This extraordinary document has wrung from us, as it has from many others no doubt, tears of bitter distress; but it has relieved us from painful suspense. The die is cast—the rubicon is crossed—all is over."

The Cross and Journal, of Ohio, says:—"If Northern Virginia takes such prompt and decisive action, Georgia and Alabama will go off with a bound. It may be considered then as a historical fact, that there is no longer a union between Northern and Southern Baptists in promoting foreign missions."

If this be true, (who can doubt it?) what remains for Northern Baptists but to study the things which make for peace among themselves? We hope brethren will not go to Providence to contend, but to bind themselves more firmly together, on principles that are right, and which will abide long after our present agitations shall cease.—Ch. Reflector.

DEATH OF THE REV. DR. MILNOR.—It is with no ordinary feelings of regret that we announce the sudden death of the Rev. Dr. Milnor, the rector of St. George's. The managers of the Deaf and Dumb Institution held their monthly meeting at the Doctor's residence in Beekman street, at which he presided with his usual ability. After the adjournment of the board, he proceeded to his chamber to make some arrangements for attending a Foreign Missionary meeting at 8 o'clock, but his work was done, and after a few minutes of suffering, he was called to the rest that awaits the good man.

"He ceased at once to work and live."

Summary of Intelligence.

STEAMBOAT ACCIDENT ON THE HUDSON.—On Monday evening last, about nine o'clock, as we learn from the New York Express, the steamboat Swallow struck upon a rock between the city of Hudson and the opposite village of Athens. The rock was about eight feet out of water, but the night was so dark that it could not be seen. The boat was nearly parted in the middle by the concussion, one part driven high on the rock, the other submerged in the water, and having 250 passengers on board. Fortunately the alarm bells were heard and boats soon came to their relief from both sides of the river, so that most of the passengers were taken off in safety, though it is known that more than 20 are lost. The baggage was entirely submerged in the water but will probably be recovered.

One of the acts passed at the close of the recent session of Congress makes a very large donation of the public lands to the State of Indiana, for the purpose of enabling her to complete the Wabash and Erie Canal. The fund granted consists of every other quarter section along the line of the canal, and all the unsold lands of another specified section of the State. The whole amount is between eight and nine hundred thousand acres, and is estimated to be worth about $1,350,000—an amount ample to finish the canal to the Ohio river.

Robert Dale Owen is of opinion that the canal may be thus finished, and that the income will then be sufficient to pay half the interest of the State's foreign debt. And he thinks that should her creditors consent to take the income from this source as in full for half the interest, the State would provide by direct tax for the other half. We hope to see all the defaulting States working their way out ere long.

A meeting of gentlemen in behalf of Mr. Fairchild was held at the Marlboro' Chapel on Saturday evening. Resolutions were passed sustaining Mr. Fairchild, and a committee appointed to obtain funds for his relief.

A new weekly paper is proposed by Mr. J. R. Fitzgerald—the ejected editor of the Reporter—to be called the Boston Tablet. It is "to be thoroughly and strictly Catholic," and this is the guaranty which the editor gives that nothing which is at variance with the injunctions of Christian benevolence and Christian charity shall find admittance into its columns. It will "observe a strict neutrality in the politics of this country."

At Hyde Park, N. Y., the splendid mansion of Walter Langdon, Esq., originally erected by the late Dr. Samuel Baird, and subsequently enlarged and occupied by the late Dr. Hosack, was burnt to the ground on the 3d inst. Fully insured.

The Philadelphia Inquirer of Saturday states that for several days past fires had been raging in the woods of New Jersey, and owing to the high winds were peculiarly destructive. Several thousand acres of woodland have been desolated.

The journeyman carpenters of Cincinnati turned out for higher wages last week. They demand one dollar and a half a day—they have been paid a dollar and a quarter.

The St. Louis American of the 20th ult. says a colony of 3,000 Germans has been formed in Shelby county, Missouri, 250 of them had passed there for their new home. The colony has long lived in Pennsylvania, but still retain their national language and feeling, and do not appear to have become much Americanized.

There was a great excitement at the Bangor Police Court, on Tuesday, on the occasion of the trial of several persons complained of as idlers and vagrants, and disturbers of the public peace. Four men from Orrington were adjudged guilty and sentenced to thirty days each in the House of Correction.

Capt. New, of schooner Waldo, at Holmes's Hole, informs the agent of the Merchant's News Room, that the shock of an earthquake was felt at Gonaives (St. Domingo) on the 11th ultimo, which lasted two minutes.

The Decatur, Capt. Wilson, bound from New Orleans for the Tennessee river, with a full cargo, was burned near No. 66, in the Mississippi, last week. She caught fire between the wheelhouse and washhouse from sparks of her chimneys during a storm. The Mississippi being so high as to overflow its banks it was impossible to run her close ashore, and the passengers and crew had to wade and swim out with nothing but what they had on. A negro woman was burned to death. The Decatur was insured for $11,000, which will not cover her value.

Prof. Bush, of New York, is delivering a course of lectures in this city, on the Soul, or Scriptural Psychology, together with a series of arguments in proof of the position that our Lord's resurrection body was not material but spiritual and celestial.

There has been a great spring flood on Niagara river. Within a mile of the Falls, on the 3d, the ice was 40 feet high. Every thing on the wharves at Queenstown and Lewistown was swept off. At Youngstown all the houses near the wharves and the steam flour mill were carried away. Damage $100,000. On the 4th, ice and water 40 feet above low water mark, and still rising.

Obed M. Coleman, the proprietor of the celebrated Æolian attachment to the piano, died on Saturday 5th, at Saratoga Springs, after a week's illness. He expired peacefully in Jesus, being a member of the Presbyterian Church. This we learn from the Albany Advertiser.

Gold has been found in almost virgin purity on the margin of a small lake in the wilderness, in the vicinity of Sherbroke, L. C., but so great is the difficulty in obtaining it that as yet the quantity is very limited. It is found projecting from the under side of a shelving of a mountain. It is so situated that it cannot be reached from below by ladders nor from above by ropes; and the only specimens obtained were brought down by rifle shots!!!

Some idea may be formed of the intercourse of our country with the Sandwich Islands from the fact that 214 American vessels with 6,434 seamen, and cargoes valued at $11,002,832 touched at the several islands between the 1st of January, 1844, and the 10th of October of the same year.

A summary mode of settling the license question has been adopted by the Corporation of Huntsville, Ala., who have fixed the license for retailing spirituous liquors, within one mile of the court house, at $2,500.

A theological controversy is in progress between Rev. Mr. Rice, a Presbyterian, and Rev. Mr. Pingree, a Universalist clergyman, at Cincinnati. Immense audiences are drawn to hear them.

The Governor of Maryland has appointed Friday, the 27th of June, as the day of execution of McCurry, convicted of murder.

Four Millerites have been sent to the house of correction for thirty days at Bangor, Maine, as vagabonds: also Samuel Webster, of Exeter, for thirty, and Daniel Oakes and his two daughters, of Bangor, the former for fifteen and the latter for five days.

The Baltimore American mentions that arrangements are now in progress to establish a Cape Palmas packet to run regularly between Baltimore and Cape Palmas.

The Catoctin (Frederick Co. Md.) Whig says that the crops never looked better at this season than they do now.

A Boston company have offered Josiah D. Whitney, Jr., of Northampton, $100 a month in addition to his expenses, to explore a copper mine on Isle Royal, Lake Superior.

Mrs. Story, of Greenville, S. C., gave birth to three children recently. She named the son Jas. Knox, and the daughters Elizabeth Polk and Rebecca Dallas.

The outstanding treasury notes on the 1st instant were $1,073,331 22.

The L. I. Railroad brings the Boston passengers to N. Y. in 9 hours 55 minutes.

In the Pennsylvania Senate, on Wednesday, the bill to reduce the capital and revive the charter of the Girard Bank, having been amended on motion of Mr Crabb by substituting therefor the Commercial Bank bill, altered in the first section to suit the case, was passed by a vote of 17 to 10.

Mr. Waggaman, bearer of the alternative propositions for the annexation of Texas, overtook Major Donelson, our Charge d'Affaires to that Republic, at New Orleans.

A fire was discovered on board the packet ship Sultana, of this port, lying in dock at New Orleans, on the 25th ult. The entire furniture and cabin were destroyed, but the timely assistance of the Fire Companies prevented other damage.

The eleventh annual meeting of the American Anti-Slavery Society will be held in the city of New York, on Thursday, May 16th.

More than 200 brick buildings are to be erected in Wilmington, Delaware, the present season. It is a delightful town, where living is cheap, and business is thriving.

John I. DeGraff, the Democratic candidate for Mayor, in Schenectady, was on Tuesday elected to that office by a small majority. The city for several years past has been Whig.

We understand that a respectable gentleman of New Bedford, lately, in a case before the Police Court, being summoned as a witness, although he declared his willingness to testify without being sworn, absolutely refused to swear or affirm in the case. He was committed by the Justice to jail for ten days, or until he would comply with the requisition of the laws.

A DEFALCATION.—Much excitement is said to prevail in Philadelphia in consequence of the discovery of a defalcation amounting to upwards of $4,000; on the part of a clerk in a mercantile house in S. Front street. He is said to belong to a family who stand among the "upper ten thousand," and it is surmised that the money has been risked and lost on the "hazard of the die."

Miss Dix, the well known philanthropist, has been as highly successful in Pennsylvania and New Jersey, as in other States, in producing a favorable impression upon the law making powers, with regard to the situation of lunatics. Pennsylvania has passed a law appropriating $50,000—and New Jersey one, appropriating $40,000, for the erection of Lunatic Asylums.

It is currently rumored by "those who know," that orders have been given for a concentration of naval force in the Gulf of Mexico; that the Princeton's trip to Europe had been countermanded, and that vessel, with several others, directed to proceed immediately to the coast of Mexico.

It appears by the Chicago Journal of the 29th ult., that the small pox had made its appearance in that place, and the Mayor has issued his proclamation containing certain recommendations to the citizens on the subject.

It is said that in Iowa the petrifying power of the soil is most remarkable. The body of a woman, after having been buried for five years, is found to have changed to stone, so as to be broken like marble. Birds, insects, and many other strange things, are found to have petrified in the same region.

Notices.

APPOINTMENTS
FOR MEETINGS AT
CHURCH STREET CHURCH,
THE PRESENT WEEK.

Preaching, Tuesday, Wednesday, and Friday evenings.—Prayer Meetings, Thursday and Saturday evenings, Wednesday, Thursday and Friday afternoons. Services in the afternoon commencing at 3 o'clock, and in the evening, 7½.

QUARTERLY MEETINGS.

WORCESTER DISTRICT—FOURTH QUARTER.

Lunenburg,	April	26 27	Barre,	"	31 June 1
Fitchburg,	"	27	Hardwick,	June	1
Leominster,	"	28	Oakham,	"	2
Ashburnham,	May	2	North Brookfield,	"	3
South Royalston,	"	3 4	Dudley,	"	7 8
Winchendon,	"	4	Southbridge,	"	8
Rutland,	"	10 11	Leicester,	"	12
Princeton,	"	11	Webster,	"	14 15
Holden,	"	16	Oxford,	"	15
Templeton,	"	17 18	Harvard,	"	20
Hubbardston,	"	18	Lowell, St. Paul's,	"	21 22
Spencer,	"	24 25	" Worthen St.	"	22 23
Brookfield,	"	25			

Worcester, April 1, 1845. J. PORTER.

THE WORCESTER DISTRICT MINISTERIAL CONVENTION,

Will be holden in Fitchburg, and commence Tuesday morning, April 29, at 9 o'clock, and continue two days.—Brethren in the ministry are earnestly desired to be present and participate in the exercises of the meeting. Come, brethren, and let us instruct and stimulate each other for our great work.

On Thursday, May 1st, at 9 o'clock, the

SABBATH SCHOOL CONVENTION,

For the District, will commence in the same place, to continue through the day and evening. We hope all the schools will be fully represented, and that those concerned will come prepared with resolutions and addresses to make the meeting one of thrilling interest. J. PORTER.

Worcester, April 7, 1845.

OWLS HEAD MINISTERIAL ASSOCIATION,

Fourth quarter, will meet at the Parsonage, Beech Woods, Thomaston, Me., May 26.

1. Preaching Monday evening.—Subject, Christian Perfection: D. Clark; M. R. Hopkins, substitute.
2. Oral discussion.—Is agitation upon the subject of the abolition of slavery a part of the appropriate work of a Methodist itinerant preacher?
3. Essays.—Personal effort for the salvation of souls: B. Jones, J. C. Perry, E. H. Small.
4. Preparation for the Pulpit: M. R. Hopkins, E. Crooker, E. M. Fowler.
5. Qualifications for the Christian Ministry: T. Hill, D. H. Mansfield, F. A. Bean, C. Kendall, T. Scott.
6. Sketches of Sermons.—Election: I. W. Moore, R. Walker, J. Newhall.
7. Future Punishment: J. Atwell, M. R. Hopkins, J. Adams.
8. Falling from grace: C. Irish, R. Collyer, I. P. Rogers.
9. Total depravity: J. Stuart, Z. H. Blair, M. Mathews.
10. Saving faith: W. Wilson, Z. Davis.

D. CLARK,
J. C. PERRY, } Committee.
M. R. HOPKINS.

Brethren, let us go over to Beech Woods. Let there not be one delinquent. And if any one should neglect a preparation till the day appointed, a glimpse of the place, with its beautiful scenery, will be equal to a fortnight's study, and cannot fail to inspire him at once with emotions so sublimely pleasant as to insure success. Or, if such a thing could happen, an undeniable *failure* would only be accounted the result of an exquisite refinement of sensibility, or a pardonable, poetical flight into chaos, or, rather, into the vast regions of thought heretofore unexplained. So, come. Our last meeting was very interesting; but the brethren, having failed to provide themselves with instruments of sufficient power, failed to perceive—(a matter of universal regret to them)—the beauties and the nice distinctions of the patient and unwearied effort of Per Order.

Thomaston, March 31, 1845.

BOOKS FORWARDED BY WAITE, PEIRCE & CO. TO APRIL 12.

L. W. Clark, Middlebury, Vt., 1 pkge left at 11 Elm St.; D. Higgins, Bucksport, Me., 1 pkge left at 8 Court St., care Rev. C. F. Allen—Wm. H. Willett, Newbury, Vt., 1 pkge by Walker to Concord, thence by stage; H. Baker & Co., Providence, R. I., 1 pkge by Earle; A. Moore, Augusta, Me., 1 pkge by Carpenter; M. Bonney, Lowell, Ms, 1 pkge by Tuck; T. Marcy, Palmer Depot, 1 pkge by Thompson; D. E. Chapin, Colerain, Ms., 1 pkge taken at office; M. Bonney, Lowell, Ms., 1 pkge by Tuck; Armstrong & Berry, Baltimore, 1 box and pkge left on board barque Lawrence; J. P. Cook, do, 1 box do; W. Smith, Saxonville, 1 pkge left at 7 Elm St; E. A. Standish, Norwich, Conn., 1 pkge by Adams; R. Carter, New York, 1 pkge by do; H. Hooker, Philadelphia, Penn., 1 pkge in box of Thomas Cowperthwaite; Perkins & Purvis, Philadelphia, 1 pkge left at B. Perkins'; J. D. Butler, Taunton, Ms., 1 pkge by Davenport; J. S. Readfield, New York, J. C. Riker, do, Leavitt, Trow & Co., do, M. W. Dodd, do, Saxton & Miles, do, M. H. Newman, do, 1 pkge each by Adams; Thos. Cowperthwaite & Co., Philadelphia, Penn., 1 box left on board ——; Hogan & Thompson, do, 1 box do; Sorin & Ball, do, 1 box do; Grigg & Elliott, do, 1 pkge do; S. Quimby, Winchester, N. H., 1 pkge left at City Tavern, care of Cheney; F. Q. Barrows, E. Corinth, Vt., 1 pkge by Walker; M. Bonney, Lowell, Ms., 1 pkge by Tuck; J. S. Taylor & Co., N. Y., 1 pkge by Adams.

COMMUNICATIONS.

G. W. T. Rogers—E. Pettengill—S. Aldrich (you have paid to Jan. 1, 1845)—B. Bartlett—N. D. George (I have sent you the tract; the other matter is under consideration)—S. Kelley—W. E. Van Riper—H. W. Cushman—E. C. Sargeant—I. Haskell—C. Merrill—J. H.—A. Moore—C. C. Mason (the money for the Missionary Advocate was received, and you will receive your papers in due time)—J. A. Linscott—W. Harris—R. Kittredge—J. Harmon—J. A. Ruggles—R. H. Cushing—E. P. Nevens—J. E. Fisher—C. H. Wheeler—R. S. Rust—J. Smith & J. G. Higgins—S. Chamberlin—I. Dagget—O. H. Jasper—H. W. Albee—A. Charles—P. Higgins—S. Springer—A. A. Cook—W. T. Harlow (Drew is out of print)—H. Hill (the Comty was sent; we have made inquiries, but have as yet heard nothing from them)—W. M. Willett—J. B. Weston—H. Baker & Co.—A. Moore—E. A. Standish—J. D. Butler—W. Bardwell—S. Quimby—F. Q. Barrows—E. C. Estes—J. G. Whittier—M. Bonney (2)—T. Marcy—W. Smith—J. S. Taylor & Co.—H. G. Bates—Wm. H. Weeks, Esq—F. P. Tracy (yes.)

MARRIED.

In this city, 7th inst., by Rev. Z. A. Mudge, Mr. Schuyler Cutler, and Miss Sarah E. Paul, all of Boston.

In Cambridgeport, April 13, by Rev. I. A. Savage, Mr. Zimath B. Barnes, and Miss Mary A. Hurd, both of Cambridge.

In Topsfield, April 9, by Rev. Isaac J. P. Collyer, Mr. William H. Stoddar, and Miss Harriet A. S. Fuller, all of T.

In Haddam, by Rev. E. A. Standish, Mr. Hubbard H. Goff, and Miss Louisa E. Brooks. Mr. Edward J. Brooks, and Miss Mary S. Brooks, all of Haddam. In Portland, Mr. Horace B. Bullard, and Miss Eliza A. Hall, both of Portland. In the Methodist meeting-house, Easthampton, Mr. Harvey Lucas, and Miss Betsy Ann Goff, both of Chatham.

In Lynn, March 27, by Rev. S. A. Cushing, Mr. David B. Bates, and Miss Lydia C. Alley, both of L. April 1, Mr. Simeon H. Bartlett, of Marblehead, and Miss Rebecca Harris, of Lynn.

In Hollis, Me., March 25, by Rev. O. H. Jasper, Mr. Joseph Ridlon, Jr., merchant, of Gorham, and Miss Sarah E., daughter of the late Hon. A. Usher, of Hollis.

DIED.

In Sandlake, N. Y., August 22, 1844, Orpha Augusta, only child of Alexander and Elizabeth McDonald, aged 2 years, 1 month and 2 days.

In Elliott, Me., March 27, John Frederick, son of Dr. Mark F. and Eliza J. Wentworth, aged 27 days.

MONEY RECEIVED AND CREDITED FOR THE HERALD AND JOURNAL.

☞ Be particular to see that the money you send us is duly acknowledged.

Ames, Elijah	2 00	pays to	Jan. 1, '46
Atkins, Ebenezer	2 00	"	April 1, '45
Aiken, Chas. F.	1 00	"	April 1, '45
Allen, Henry	2 00	"	Jan. 1, '46
Burgess, Wm. D.	2 00	"	Sept. 24, '45
Bowser, Francis	2 00	"	Jan. 1, '46
Brigham, Aaron	2 00	"	Jan. 1, '46
Batchelder, J. W.	2 00	"	Jan. 1, '46
Barnes, H. C.	2 00	"	Jan. 1, '45
Beale, Rufus	2 00	"	Jan. 1, '45
Bagley, J. B.	2 00	"	Jan. 1, '45
Bradbury, A.	2 00	"	Jan. 1, '45
Blake, William	2 00	"	Feb. 1, '46
Brown, Moses	2 00	"	Feb. 1, '46
Barnard, Henry	2 00	"	Jan. 1, '45
Blanchard, N. H.	4 00	"	Nov. 1, '44
Baker, Andrew	1 00	"	July 1, '45
Bodurtha, Wm.	2 00	"	Oct. 1, '44
Barrows, Isaac	2 00	"	April 15, '46
Barrows, P.	2 00	"	April 15, '46
Boden, Elias S.	2 00	"	April 1, '45
Buckland, H. H.	2 00	"	April 15, '46
Carpenter, Preston	2 00	"	Jan. 1, '46
Cutter, Amos	4 00	"	Sept. 16, '44
Chase, Moses M.	2 00	"	April 1, '46
Crowell, Edmund	2 00	"	July 1, '46
Collins, Joseph	2 00	"	Jan. 1, '45
Cobb, Charles	2 00	"	Oct. 16, '45
Croswell, Joseph	4 00	"	Jan. 1, '45
Colby, Ambrose	2 00	"	March 1, '45
Carr, Wm. W.	2 00	"	Jan. 1, '45
Curtis, Bracy	2 00	"	Jan. 1, '45
Cooper, Joel	2 00	"	Sept. 1, '45
Cheedle, B. R.	2 00	"	Jan. 1, '45
Crowell, Hiram	2 00	"	April 1, '45
Chisk, Alvin	2 00	"	Jan. 1, '46
Drew, Francis	1 00	"	Aug. 1, '45
Davis, Abner	1 00	"	Jan. 1, '45
Dodge, Wm. S.	2 00	"	Jan. 1, '45
Davis, Isaac	2 00	"	Jan. 1, '45
Drew, Wm. R.	2 00	"	Jan. 1, '46
Dow, Sewell W.	1 00	"	July 1, '45
Dale, Elihu	2 00	"	May 15, '45
Dana, Judah	2 00	"	Jan. 1, '46
Durham, William	2 00	"	March 15, '45
Esty, Warren	2 00	"	March 15, '46
Emerson, Elizabeth	2 00	"	Jan. 1, '46
Fisk, Wells	2 00	"	Nov. 15, '45
Floyd, John 2d..	4 00	"	Jan. 1, '46
Ferrin, Lydia	2 00	"	April 1, '45
Foster, Gideon	2 00	"	Aug. 11, '45
Fenton, James	4 00	"	June 1, '46
Graves, Thos. B.	2 00	"	Feb. 1, '46
Goldthwaite, J. G.	2 00	"	Jan. 1, '46
Graves, Franklin	1 00	"	Oct. 1, '45
Goodspeed, Reuben	2 00	"	Oct. 1, '46
Greene, Susan	2 00	"	March 23, '46
Hunter, Orange	1 00	"	July 1, '45
Huntley, James	2 00	"	April 1, '46
Heath, David	1 00	"	Oct. 1, '45
Holmes, Jas. W.	2 00	"	Jan. 1, '46
Hemmenway, S. S.	2 00	"	Oct. 1, '45
Hinckley, H. K.	2 00	"	Jan. 1, '45
Hayden, Warren	2 00	"	Jan. 1, '45
Ham, James P.	1 00	"	Sept. 15, '45
Haynes, Israel	2 00	"	Jan. 1, '46
Holbrook, Wm.	1 00	"	May 1, '45
Hodge, Jos. A.	2 00	"	April 1, '46
Haskell & Sprague	2 00	"	April 1, '46
Harmon, Josiah	2 00	"	Feb. 1, '46
Harmon, Peter	2 00	"	April 1, '46
Hayden, Stephen	6 00	"	April 23, '45
Hartshorn, Luther	2 00	"	April 1, '45
Harvey, Mark	2 00	"	July 1, '45
Jackson, Benj.	2 00	"	Jan. 1, '46
Jewett, Israel K.	2 00	"	Jan. 1, '46
Jewett, Daniel	2 00	"	Feb. 1, '46
Kenney, Rosella	2 00	"	April 1, '46
Kipp, Tunis	1 00	"	July 1, '45
Kelley, Samuel	2 00	"	Jan. 1, '45
Keene, Nahum	2 00	"	Jan. 1, '46
Loring, Nancy	6 00	"	July 1, '45
Lippitt, N. G. 2 copies,	4 00	"	March 15, '46
Littlefield, Myra	2 00	"	Aug. 31, '45
Lovell, H. C.	2 00	"	Jan. 1, '45
Morse, Oliver D.	1 75		In full.
Mugford, Peter	2 00	"	Jan. 1, '45
Mitchell, Retyre	2 00	"	Jan. 1, '46
McDonald, Alexander	2 00	"	Jan. 1, '46
Murray, Timothy	2 00	"	Jan. 1, '46
McIntosh, Thos.	4 58	"	April 11, '45
Mayo, Ebenezer	2 00	"	Jan. 1, '46
Newell, J.	2 00	"	April 15, '46
Olmstead, Arnold	4 00	"	July 1, '45
Phillips, Henry C.	2 00	"	July 1, '45
Putnam, Barnes	4 00	"	Jan. 1, '45
Pratt, Jabez	4 00	"	Feb. 20, '45
Perrin, Walter	2 00	"	Feb. 1, '46
Pulsifer, Lyman B.	2 00	"	Jan. 1, '46
Perkins, Benjamin	2 00	"	Jan. 1, '44
Pingree, Stephen	2 00	"	Jan. 1, '46
Plummer, Ebenezer	2 00	"	April 1, '46
Parker, William	2 00	"	Jan. 1, '45
Pratt, Bela L.	2 00	"	Jan. 1, '46
Peary, Stephen A.	2 00	"	April 15, '45
Porter, Rufus	2 00	"	Nov. 1, '45
Pettes, John	4 00	"	Jan. 1, '45
Rugg, Daniel B.	1 00	"	April 1, '45
Rice, Benjamin	2 00	"	Nov. 1, '45
Richardson, Josiah	2 00	"	Jan. 1, '46
Rogers, Yates	1 00	"	Oct. 1, '45
Read, D. & E. B.	2 00	"	April 15, '46
Stevens, Elias	2 00	"	Jan. 1, '46
Shaw, Ruel	2 00	"	Jan. 1, '45
Sanborn, T. J.	4 00	"	April 1, '46
Sturdivant, Cyrus	2 00	"	Jan. 1, '45
Sears, Andrew S.	2 00	"	March 1, '46
Sawtell, Alphonso	2 00	"	Jan. 1, '45
Shedd, C. W.	2 00	"	April 1, '45
Smith, Marvin	2 00	"	April 1, '46
Stockwell, Ammi	2 00	"	Jan. 1, '46
Sias, Archelaus	2 00	"	Jan. 1, '46
Stockbridge, Micah	2 00	"	Jan. 1, '45
Simmons, E. W.	2 00	"	Jan. 1, '44
Towle, Esther W.	4 00	"	Feb. 1, '47
Tuttle, J. W.	2 00	"	Jan. 1, '46
Tillinghast, S. A.	2 00	"	April 1, '46
Upham, Angeline	2 00	"	April 15, '46
Winslow, Simon	2 00	"	April 1, '46
Wyman, Amos	2 00	"	March 15, '46
Waterman, H. J.	2 00	"	Jan. 1, '46
Worcester, George	2 00	"	April 15, '45
Williams, Henry	4 00	"	Jan. 1, '45
Watkins, Moses	4 00	"	March 17, '45
Wiggin, Lot	2 00	"	Nov. 1, '45
Wadsworth, Chas. Jr.,	2 00	"	May 1, '45
West, John	1 00	"	Oct. 15, '45
Walker, John (N. Ips.)	2 00	"	March 1, '45
Walker, John (Wethersfield.)	2 00	"	Jan. 1, '46
Winslow, Howard	1 00	"	Jan. 1, '46
Walker, Lyman	4 00		In full.
Yeaton, John	1 50	"	Jan. 1, '46
York, W. R.	4 00	"	Jan. 1, '44
Young, Edward	2 00	"	April 10, '45
Young, Joseph	2 00	"	Jan. 1, '46

Advertisements.

LIFE OF MADAME CATHARINE ADORNA, including some leading facts and traits in her religious experience, together with explanations and remarks, tending to illustrate the doctrine of holiness.—By THOS C. UPHAM. 18 mo., cloth. Price 50 cents.
April 16. WAITE, PEIRCE & CO., 1 Cornhill.

MASSILLON'S SERMONS.

SERMONS by JOHN BAPTIST MASSILLON, Bishop of Clermont, to which is prefixed the life of the author.—Reprinted from the last London edition, with an Introduction by Rev. Wm. M. Willett.

"The publishers, in presenting to the public a reprint of the English edition of Massillon's Sermons, conceive that in so doing they perform an acceptable service, not only to the religious community, but to every lover of genuine eloquence. The name of Massillon is, as is well known, identified with that of a Bourdaloue, a Bossuet, a Fenelon, and adds, with theirs, a lustre to the reign of Louis XIV. But whatever celebrity may attach to the name of Massillon, as an orator, must yield to the greater merit of the practical tendency of the sermons."—Vide Introduction.
Just published by WAITE, PEIRCE & CO.,
April 9. No. 1 Cornhill.

VALUABLE REAL ESTATE FOR SALE.

A SMALL FARM, situated in the village of North Wilbraham, within a few rods of the far famed Wesleyan Academy. Said Farm contains rising of 40 acres of land, suitably divided into mowing, tillage, pasturing, orchard, and woodland, and is under a good state of cultivation. Good buildings, including a large, convenient house for the accommodation of boarders.

ALSO,

The Store, buildings and Land, in the same village, recently owned and occupied by Clark B. Stebbins, Esq., judged to be the best stand, for a merchant, in the vicinity. Either portion of the foregoing property may be purchased and possession obtained, forthwith, by application to the subscriber, on the premises. JOHN W. HARDY.
Wilbraham, March 22, 1845. tf March 26.

COMMUNION SERVICE.
GRAPE JUICE WITHOUT ALCOHOL.

JUST received from Smyrna, a choice article of GRAPE JUICE. It was selected with great care, by a gentleman from this city, and is the same kind the subscriber has sold for several years to many churches in this and the neighboring States. Price $1 per bottle. When diluted, one bottle will make a gallon of wine. ABEL SPAULDING,
No. 14 Bromfield St., Boston.

N. B. All kinds of FAMILY GROCERIES, wholesale and retail; with a choice article Maple Syrup, Stewart's do., and a new kind of Friction Matches, without brimstone, at
March 26. 3m 14 Bromfield St.

PAPER WAREHOUSE & BOOKSTORE.

DAY, LYON & CO., corner of Milk and Exchange streets Portland, keep constantly on hand a large assortment of all kinds of Paper and School Books; also, a general assortment of Methodist and Sabbath School Books. Also, a very large assortment of Room Papers, from 12 1-2 to $1 25 per roll. Cash paid for rags. eptf Feb. 17.

BOARDING.

MILTON DAGGETT, No. 1, Suffolk Place, Boston.—PERMANENT AND TRANSIENT BOARDING. Gentlemen and Ladies visiting the city, will find good accommodations. 1y May 1.

MUSICAL GEMS.

A COLLECTION of Hymns and Tunes, adapted to all occasions of social devotion, by J. B. Packard, and S. Hubbard. Price 25 cts. single; $2.25 doz. Just published by WAITE, PEIRCE & CO., No. 1 Cornhill.
Dec. 25.

Paper Hangings.

MERRIAM & PALMER, manufacturers and dealers in PAPER HANGINGS, wholesale and retail, No. 4, Union Block, Union and Marshall Streets.

In manufacturing our stock, especial care is taken to obtain the best materials and help the country affords, and our facilities are such as to enable us to manufacture equal to the French.

We shall sell our papers at fair prices and warrant them as good as recommended. We hope to conduct our business on such principles as shall give satisfaction and secure the confidence of all who may favor us with a call.

The best of help ready at all times to hang paper at the shortest notice. OTIS MERRIAM,
Feb. 19. ep3m H. K. W. PALMER.

FARM IMPLEMENT
AND
SEED WAREHOUSE.
DAVID PROUTY & CO.,
Nos. 19, 20, & 22 North Market, and 19 Clinton Street, Boston.

HAVING received an extensive assortment of Garden, Field, Grass and Flower Seeds, raised by experienced growers, and expressly for ourselves, particular pains having been taken to have them all good and true to their name, and all warranted, we feel confidence in offering them to the public. Those kinds which will not come to maturity in this country, are imported from the most extensive seed ware-houses in Europe. Those favoring us with their orders, may rely upon their being promptly and faithfully attended to.

The following are a few of the most important kinds, which we offer wholesale and retail, viz:

PEAS.

Early Prince Albert, Early Cedo Nulli, Early Hill, Early Washington, Early Warwick, Early Dwarf, Dwarf Blue Imperial, Dwarf Marrowfat.

BEANS.

Lima, Saba, Horticultural Pole, Red Cranberry, Indian Chief, (new and fine string Bean,) Early China Dwarf, Marrow, Mohawk, Kidney, Six Weeks, Case Knife, &c. &c.

CABBAGES.

Early York, Dutch, Vanack, Battersea, Sugarloaf, May, Large Late Drumhead, Green Globe Savoy, Late Sugarloaf, Red Dutch.

BEETS.

Long Blood, Early Turnip-rooted, French Sugar, Mangel Wurtzel. Also, Long, Orange and White Field Carrot, Ruta Baga, and White Flat Turnip, Long Yellow, French do., Cucumbers, Melons, Squashes, Cauliflowers, Broccolies, Sweet Marjoram, Summer Savory, Sage, Thyme, Lavender, &c. &c.

GRASS SEEDS.

Herds Grass, Northern and Southern Red Top, Orchard Grass, Fowl Meadow do, Rhode Island Bent do, Northern and Southern Red Clover, White Dutch do, Lucerne do, Buckwheat, Black Sea Wheat, Barley, Oats, Rye, Millett, &c., for sale at the lowest market prices.

FLOWER SEEDS.

We have also an extensive assortment of Flower Seeds, embracing all the new and rare kinds of this country and Europe, among which are Double German Asters, Double Balsam, Rocket Larkspur, Candytufft, Ten Week Stock, Phlox Drummondei, Mignonette, Bartonia, Zinnies, Verbenas, Malope, Sweet Sultans, Sweet Peas, Marygolds, &c. &c.

Fruit and Ornamental Trees, Shrubs, Grape Vines, Rhubarb and Asparagus Roots, Roses, Dahlias, Greenhouse Plants, &c., packed to go to any part of the country, at the lowest nurseryman prices.

AGRICULTURAL AND GARDENING BOOKS.

Gray's Agricultural Chemistry, Buel's Farmers' Companion, Bridgeman's Kitchen Garden, Bridgeman's Florist Guide. Manning's New England Fruit Book, Buist's American Flower Garden Directory, &c. &c.

FARM AND GARDEN IMPLEMENTS.

Prouty & Mears' Centre Draught Ploughs, Cultivators, Harrows, Straw Cutters, Seed Sowers, Vegetable Cutters, Corn Mills, Minnowing Mills, Grain Cradles, Ox Yokes and Bows, Hopkins' celebrated Manure and Hay Forks, and new Improved Potatoe Hoes, (which obtained the silver medal at the Mechanics' Fair in September,) Cast Steel and Iron Shovels, Scythes, Snaiths, Rifles, Scythe Stones, Draft, Tie Up, Halter and Trace Chains, Garden Trowels, Garden Syringes, Pruningknives, Bill Hooks, Axes, Hoe and Axe Handles, Grindstone Cranks, Rollers, Barn Door Rollers, &c. &c.

*** Dealers supplied on the most liberal terms, with seeds by pound, or put up in boxes ready for retail.
Feb. 19, 44 tf

DR. MORTON,

LATE WELLS & MORTON, 19 Tremont Row, would take this opportunity to return his thanks to his friends and patients generally, for the liberal support he has enjoyed in introducing his valuable improvement for inserting teeth. He is happy to inform them, that owing to the great increase of his business he has been induced to enlarge his dental establishment, and has so far completed his arrangements and perfected the manner of executing the work as now to be prepared to INSERT TEETH with a facility corresponding to the very great demand which he has hitherto been unable to supply. Feeling perfectly confident of the great benefit the community at large must ultimately experience from a real and substantial improvement of this nature, I have no hesitation, after being solicited by hundreds who have been benefitted by the adaptation of this principle, to call the attention of those who may be interested, through the public journals, knowing that no candid or disinterested person, who will inform himself upon the subject, can regard it otherwise than a real and valuable invention.

Dr. M. would also beg leave to inform those who may need the operation, that he is enabled to remedy deficient Palates, and roofs, or *cleft Palates*, and give a faculty of articulation. All operations warranted to give entire satisfaction, and those who desire it will be waited upon 3 or 6 months, for all except the *cost* of constructing the teeth. TEETH FILLED to make them sound and stand the test of time, and in cases where the tooth is sensitive, the nerve may be paralyzed and then filled. 3m March 19.

SOUTH END DRY GOODS STORE.

GEORGE B. GAVITT, 583 Washington St., opposite Pine St. Church, invites his friends and the public generally, to call and examine his new and excellent assortment of Spring and Summer Goods, Mous de Laines, Balzorines and Balzorine Muslins, Printed Lawns and Jacconetts, Calicoes, Patches, Tickings, Flannels, Diapers, Linens, Hosiery, Damasks and Damask cloths, Broadcloths, Cassimeres, Arcadian Cloth, Ermanetts, Drillings, Jeans, &c. &c. Also, a full supply of rich Straw Bonnets, just received from New York. 3t April 2.

FURNITURE WARE ROOM.
Corner of Central and William Streets,
LOWELL, MASS.

THE Subscribers having recently enlarged their store and made extensive additions to their stock, would now invite the attention of the public to their large and well selected assortment of FURNITURE, CARPETS, FEATHERS, MATTRESSES, LOOKING-GLASSES, CLOCKS, &c.

All articles will be sold as low as can be bought in Boston or elsewhere, and ONE PRICE invariably adhered to.
Sept. 4. tf ADAMS & NORTH.

CHEAP HAT AND CAP STORE.

THE undersigned keep constantly on hand a general supply of HATS and CAPS, such as Beaver, Nutria, Moleskin, Silk, &c., of different qualities and styles. Cloth and Velvet CAPS, of all patterns; Umbrellas, Trunks, &c., which he is selling at prices to conform with the times.

N. B. Old Hats taken in exchange for new. Hats and Caps made to order, at short notice. C. B. MASON,
No. 18 Union Street, next door to La Grange Tavern.
March 26. eptf

ALLEN & NOBLE,
IMPORTERS OF
HARD WARE AND CUTLERY.
No. 10 Washington Street, (3 doors from Dock Square,) Boston.
GEORGE ALLEN,
Jan. 22. tf WILLIAM NOBLE.

METHODIST BOOKS may be had in any quantity at wholesale or retail at the lowest cash prices, by calling on HENRY BAKER & CO.,
S20istf No. 50 South Main Street, Providence, R. I.

HOLMAN & ELLIOTT'S

HAT, CAP, FUR AND GENTLEMEN'S FURNISHING STORE, AND SUSPENDER MANUFACTORY, Nos. 11 and 13 Washington St., Boston.
GLOVES, SHIRTS, BOSOMS,
STOCKS, DRAWERS, COLLARS,
SUSPENDERS.
N. B.—J. B. HOLMAN is General Agent for the sale of "HOLMAN'S NATURE'S GRAND RESTORATIVE."
Oct. 23. eply

NEW STORE.
PATTEN & PERRIN,
335 Washington Street.
AMERICAN & FOREIGN DRY GOODS,
WHOLESALE AND RETAIL.
Our Friends are invited to call.
Oct. 9. ly.

NEW BOOKS.

NEW TESTAMENT HISTORY OF CHRIST. 1st vol. $1.50 per dozen.
SECOND VOLUME; just published. $1.25 per dozen.
S. S. TEACHER'S MANUAL, by Rev. B. K. PEIRCE Miniature, Gilt; an excellent work for Teachers. 31 cts.—Discount to wholesale purchasers. Just published and for sale by REID & RAND, 3 Cornhill
Feb. 5. epis3m

WATERMAN'S PATENT

PNEUMATIC SHOWER BATH AND IMPROVED BATHING PAN, at 85 Cornhill, 6 Brattle, and 73 Court streets. Those about to adopt the healthy practice of daily ablution, will find the above the easiest, cheapest, and quickest method of performing the operation.

Those on the eve of housekeeping will find at this establishment every thing appertaining to the kitchen department, with catalogues to facilitate in making their selection, and are respectfully invited to call. NATH'L WATERMAN.
April 17. 1y

FLOUR.

S. G. BOWDLEAR & CO., Dealers in Flour, No. 17 Long Wharf, Boston, have constantly on hand a large assortment of Extra Genesee, Ohio and Graham flour, in whole and half bbls., for families; also Clagett, Sharrer, E. S. Beach, and other approved brands Southern and Western Flour, suitable for Bakers' use, which they offer for sale at the lowest market prices.
Oct. 23. ep6m

BIOGRAPHICAL.

Rev. Dexter Bates fell asleep in Jesus, at his residence in Springfield, Vt., March 9, 1845, aged 67 years. Father Bates, during a protracted sickness of five years (four of which he was confined to his bed) manifested the power of that salvation which it had been his delight to proclaim to a lost world. In 1840 he was suddenly laid aside from public labor by a stroke of paralysis, and for the last four years he was perfectly helpless, requiring attendance day and night, and from the time he was first taken sick, he had seventeen fits; but he bore all his sufferings with perfect resignation, enjoyed great peace of mind, and his way to glory was unclouded. He joined the New York Conference in 1804, in which year he travelled the Plattsburg circuit; in 1805, Fletcher circuit; in 1806, Grand Isle circuit; in 1807, Vergennes circuit; in 1808, Brandon circuit, and in 1809 located, in consequence of bleeding at the stomach, since which time he has labored extensively as a local preacher, with general acceptability and usefulness. He being dead, yet speaketh.

John Clarke.

Springfield, Vt., April 1, 1845.

Br. John Sanborn died of fever, in Poplin, N. H., March 8, aged 35 years. Br. S. experienced religion a little more than two years ago. He has ever since been a devoted Christian, and a worthy member of the M. E. Church in this place. At the time of his death he was a class-leader. It seemed for some time as though he was preparing for something more than usual. His sickness was short and severe, yet he was an example of resignation. He left many precious sayings, such as, "religion makes hard things easy," "the Lord hath taken away all my fears," &c.

Loren H. Gordon.

Poplin, N. H., March 24, 1845.

Mr. Daniel Mundell died in Hubbardston, Feb. 8, aged 105 years. Some, however, supposed him to be much older, from the fact that he left England for this country during the French and Indian war, and was then 21 years of age. He was a connecting link between this and the past generation. He was a man of giant constitution, and seemed to die of disease rather than old age. His countenance on the day of his funeral was as fresh as though in the morning of life. Though poor and an object of charity, he was rich in faith. His theme during his last days was religion, his book the Bible. He has left 5 children, some of whom are over 70 years of age, 67 grand-children, 57 great-grand-children, and one of the fifth generation.

G. W. Bates.

Will the Boston Recorder please copy?

Eliab Littlefield, Esq., of Alfred, Me., departed this life, 20th ult., in the triumphs of faith, aged 32 years. Br. Littlefield spent several years in the city of Boston, and was well known there as a business man. He was converted while in Boston, in 1842. His health became impaired, so that he could not successfully prosecute his business, and in 1842 he returned to this town. As his health declined, he felt the importance of entire submission to God. He laid himself upon the altar, and God accepted the sacrifice. He became perfectly reconciled to the dealings of God with him, and waited for his change without a murmur. For several weeks he enjoyed great "peace in believing, and joy in the Holy Ghost." The night of his death he called his family to his bedside, and delivered to each his dying charge. The scene, though solemn, was delightful. In the full exercise of reason, and with a heart overflowing with love to God, he exhorted all present to prepare to meet him in *eternity*. He then fell asleep in Christ.

H. M. Eaton.

Alfred, Me.

Mrs. Almira, wife of Charles Simmons, of Kinsgton, died Jan. 1, aged 35 years. Sister Simmons experienced religion in 1831, through the instrumentality of reading Wesley's sermons. Since that time, up to the time of her death, she lived a life of uniform and deep piety. One of her neighbors remarked to me of her, what cannot be said of all professors of religion, "Her example was as good as her precept." She joined the M. E. Church in Pembroke, in the year 1833. In the spring of 1842 her relation was removed to the West Duxbury Church, where she continued a worthy, respected, and much beloved member, until God called her up to join the church triumphant.—While living and praising in heaven, she will live long in the memory of a husband, five children, and a circle of acquaintance which she leaves on earth.

Geo. H. Winchester.

West Duxbury, April 1, 1845.

Miss Mary Ann, daughter of Joab and Anna Frost, died at the Mass. General Hospital, in Boston, March 18, aged 22 years. Miss Frost was a member of the Methodist E. Church at the age of 15 years. She possessed good powers of mind, and an amiable disposition. But that which more than all things else adorned her character, was the humility and devotion of the Christian. She walked with God. The reading of the Holy Scriptures, and prayer, were to her delightful duties.—In her sickness, the blessed Savior supported her. So transporting were her joys at one time, and so deeply impressed was she with her Savior's presence and support, that she could only exclaim, in the language of the poet,

"Jesus can make a dying bed,
Feel soft as downy pillows are," &c.

Although bound by strong ties of affection to her brothers and other relatives, she was made willing to die. Her remains were carried to Sandwich, N. H., and there, after the funeral ceremonies were performed, were laid by the side of her affectionate father, who died in the triumphs of faith, about one year since.

P. B. H.

Will the Morning Star please copy.

Jesse Dunham died in Orland, Me., March 7, aged 51. Br. Dunham was reclaimed from a backslidden state some six years since, and joined the M. E. Church, on trial, in Penobscot. He was afterwards induced to join the Freewill Baptist Church, then just organized in N. Penobscot. Two years since, he returned to the M. E. Church, in which he lived a consistent and devoted member, until death called him away. He suffered extremely about ten days, then calmly fell asleep in Jesus.—In his sickness was gloriously illustrated the power of evangelical faith. A large family mourn his loss. May the religion of their father be enjoyed by them.

D. Higgins.

Robert, youngest son of Harry and Sarah E. Lowell, died in Penobscot, March 3, aged 5 months. It suffered much for several weeks, but Christ transferred it to a more genial clime. It is hard to part with such lovely pledges of affection; but the reflection that Christ has prepared mansions of rest for such weary ones, may enable the bereaved to exclaim with Job, "The Lord gave, the Lord hath taken away; blessed be the name of the Lord."

D. Higgins.

North Penobscot, March 31, 1845.

Sister Abby, widow of Br. Calvin Howes, died in North Dennis, Jan. 5, aged 25 years, after a long sickness, throughout which she evinced that religion was able to sustain in every trying hour. During her sickness, her husband died at sea, and death removed a tender babe, while one son lives to mourn their loss. To resign the dead, she said, to God, was easy; they had but preceded her to their blissful home; but to leave her boy parentless, required all the grace she could have; yet of this, her last earthly tie, she could say, "God's will be done." Sister H. had enjoyed the blessings of religion four years; two of which she had been a beloved member of our church. With her soul calmly trusting in God, her faith unshaken, her tide of life ran out, and the first Sabbath of a new year ushered her to an eternal Sabbath, where years and time are known no more.

Saml. Fox.

For Zion's Herald and Wesleyan Journal.

PHYSIOLOGICAL OBSERVATIONS.

Experience as the test of physiological evidence in opposition to the relation of cause and effect, that of metaphysical evidence—Spurzheim—Presumptive evidence of his materialism or vitality.

The evidence we have thus far produced demonstrates beyond the possibility of doubt in the mind of any candid man, the materialism of Brown, Bichat, and Broussais, upon the point of vitality. And since these celebrated men propounded the leading doctrines of the day in which they lived, to wit, from about the middle of the last century to the present time, upon medicine and physiology, it is not at all singular that the profession of medicine became, to a greater or less degree, imbued with the spirit of their philosophy, and that they discard the idea of a vital entity or principle superadded to matter in an organized state, and that they have now become eloquent in teaching the *abstraction* of life, and that nothing exists which cannot be proved by the senses! We have also proved that these were the doctrines of Gall, the founder of the phrenological system; that he strongly contended the physiologist should never trust himself beyond the *material* world, and must neither "affirm" nor "deny" any thing but what can be proved by *experience*. Nor must he direct his researches to a spiritual substance alone, nor to this inanimate body alone, but to the *living* man, the result of a vegetative life and an animal life. (See Gall's works on the Functions of the Brain, Vol. 1, p. 173.) Hence, though the physiologist might not investigate either spirit or matter alone, he may investigate both together; since, in this condition, man is "the result of animal and vegetative life," both of which are "properties" of the organization, as much so as the power of forming crystals is a property in minerals. Whence we infer, that, since the physiologist is "to affirm" or "deny" nothing which may not "be proved by *experience*," these properties of vegetables and animals have been proved to have an existence, *as properties*, by experience! and that, on the other hand, he can neither "affirm" nor "deny" any thing of the existence of a "spiritual substance" in man, because he has *no* experience upon that subject!!

Let us ask the candid and reflecting man whether experience does not furnish as much evidence that vitality is an etherial or spiritual substance superadded to matter, as it does that vitality is a property inherent in the constitution of matter, and in no way separable from it? Can experience prove any thing more than the existence of phenomena resulting from this principle when in action? And if not, why can it prove to us that it is a property of matter rather than an essential principle of itself? And not only so, but does not experience conclusively prove, nay, does it not demonstrate, that a stream can never rise higher than its fountain? That a cause can never impart to its effect powers which it did not itself possess? Has experience ever proved the existence of spontaneous organization from the stones in the street, from the sands upon the shore, or from the crude inanimate materials of creation? Or indeed has experience proved that the organization of the oyster, *as* an organization, is not as perfect, as complex, as intricate, and as mysterious in its character, as is that of man himself? Who has ever unravelled the organization of any organ, however low in the scale of animalization, so as to say that radically and primarily it is less complex and intricate than in more perfect animals? And yet in the absence of all proof upon these points from experience, does experience prove that life becomes more perfect and improves with the organization, when that very experience proves nothing, and knows nothing, of either the nature of life or of that of organization? Where is the man who will come forward and declare in the face of day that his experience has proved to him that his life is but a property of his organization, in contradistinction to its being an essential principle, superadded to it? Yet according to Gall, he may believe the former opinion, but he must plead "ignorance" to the latter—he must neither "affirm" nor "deny" any thing in relation to it!!

It is hoped the reader will pardon me for this digression, as I intended, when I took my pen, to say something upon the opinion of Dr. Spurzheim, the co-worker and fellow-laborer with Gall, upon the question before us. Was, or was not, Spurzheim a materialist as well as Gall, upon the subject of vitality?

Notwithstanding the high encomiums lavished upon Spurzheim by Mr. Capen, as a Christian, "whose life was a model of Christian excellence," and that it was "eminently calculated to inspire reverence for the doctrines of the Savior," we nevertheless affirm that he, in common with Gall, regarded life but as a nullity, a mere abstraction, a property of organized matter. That Spurzheim was a man of correct external deportment, and in his general intercourse with mankind that he was a gentleman, none will deny; and that he was moral and upright in his dealings will be equally admitted, though some, even of his own friends, have intimated something against him in his treatment of Gall, by arrogating more to himself than really belonged to him in the discovery of phrenology. (See Boardman's Introductory Essay to Combe's Lectures.) Be this as it may, however, a Christian materialist, or a Christian infidel, sounds about as incongruous as a long-short-fluid, a deep-shallow-metal, or a virtuous-wicked-machine! Whether such incongruous epithets could be applied to the character of Dr. Spurzheim or not, depends upon the fact whether he was a materialist or not. Nor will it necessarily follow that he was an infidel, a materialist as to the soul, by being one in relation to vitality. At present, therefore, we do not wish to be understood as saying that Spurzheim was a materialist as to the former point until we prove him to be so in some subsequent communication, (as we intend to do,) but only as to the latter. That he was a materialist in this respect we now propose to establish by facts and evidence, which, if we succeed in doing it, will be a strong presumptive evidence that he was also a materialist as to the soul. That we convey no wrong impression as to his early bias, by means of education, social relations, &c., we append some facts connected with his biography.

John Gaspar Spurzheim was born on the 31st of December, 1776, at Longvick, a village about seven miles from the city of Treves, on the Moselle, in the lower circle of the Rhine, now under the dominion of Prussia. His parents cultivated a farm of the rich Abby of St. Maximin de Treves, and he received his collegiate education in the university of that city. His parents designed him for a clergyman, but, in 1799, when the French invaded that part of Germany, he went to Vienna to study medicine. Here he became acquainted with Gall. He entered with great zeal into the consideration of the new doctrine, and to use his own words, "he was simply a hearer of Dr. Gall till 1804, at which period he was associated with him in his labors, and his character of hearer ceased." Spurzheim commenced attending Gall's lectures, which were given at his own house in Vienna in the year 1800. From 1804, the time at which Spurzheim associated himself with Gall, until the year 1813, when they separated, Gall and Spurzheim, says Mr. Capen, were constantly together, and their researches were conducted in common. On the 6th of March, 1805, they both left Vienna to travel at large over the continent and disseminate their doctrines; during which tour they visited a large number of important places in Europe, and returned to Paris in November, 1807, having been on this visit two years and eight months. (See Capen's Biography of Spurzheim.)

My first argument, therefore, is *presumptive*. Other things being equal, and unless he was peculiarly guarded against it, *Spurzheim, being a pupil, and eagerly desirous to learn, would embrace the views of his teachers*. No person is born with either a belief or disbelief in materialism. This would suppose innate ideas, and would confound organization with thought. And though, at a period so late in a child's existence as birth, it is hard to conceive that it has never experienced want, and that consequently its mind is not like a *tabula rasa*, a white sheet of paper, it is equally evident the child's belief will conform to the opinions of those who instruct him, if all other things are equal. Who ever heard of a savage spontaneously believing and teaching the doctrines of Christianity until after he had heard of those doctrines? Who ever spontaneously believed or taught the doctrine of gravity, until Newton, by original reasoning and thinking upon the nature of a cause and that of its effect, on seeing an apple fall, first promulgated such a doctrine? Unless the opinions of a child conform to the opinions of his instructors, a child isolated from every human being will become just as intelligent a man, and will have just the same opinions and belief upon every subject, the first time they are presented to him, as that man will who, from his childhood, has been taught by the best masters of the age.

And why? Because every man's belief depends upon the ideas he has, whether true or false, of the object upon which he is required to have a belief or hold an opinion. Now, whether a man be influenced in his opinion by his instructors or not depends upon the fact whether he has received the greater number of his ideas from his instructors, or whether they are *original* with him—whether they are spontaneous and generated in his own mind. In the former case his knowledge will be proportioned to the intelligence of his instructors, but in the latter, a Casper Hauser is just as wise and as intelligent as the greatest philosopher! In such a case, the man knows just as much about the earth, and has as correct opinions of it, who has all his days been excluded from society, and has never seen the face of man, the first time he sees that earth, as he has who has all his days been an attendant upon schools, and has just risen from a learned, judicious, and an interesting course of lectures upon geology! The truth is, men are biassed, and they do form opinions in accordance with the views of their associates; and such is presumed to have been the case with Spurzheim. We have already seen that he commenced his medical studies in 1799, while he was only in his 22d year, at an age, too, when it could hardly be said he had become established in his opinions, especially upon so important a subject as the one now before us even if he had examined it at all. Eager in the pursuit of knowledge, and not being yet furnished with the necessary data by which to test every new view and every idea, especially when presented in a captivating form and supported and "backed up" by a bulwark of pretended facts. The youthful mind easily and readily embraces the whole, and becomes either a convert or an admirer and a follower of the new doctrine.

In addition to all this, the doctrines of Brown were at that time very prevalent in the medical profession; and though not so openly avowed in medical schools, yet they furnished a sort of basis for medical reasoning throughout Europe and America. The doctrine of *excitability* as a property of organic parts, and the mode of its explanation, appeared so simple, so easy, so natural, and so conclusive, few had the hardihood to reject it altogether; and the idea that life was a nullity—a mere show—a real pretence, appeared so obvious from the manner in which it was exhibited, that a man would almost be consigned to the madhouse who should pretend to a belief in such a will-o-the-wisp—in such a creature of the imagination!

His mind being thus prepared by the medical doctrines of the day, and also by the popular infidel opinion which had extended from France, and which had corrupted both church and state as well as the populace, to a considerable degree, young Spurzheim became acquainted with Gall, and in the year 1800 attended regularly upon his lectures. Here he not only received new ideas, but he also had old ones denounced, and the metaphysical distinctions of body, life, and soul, as contended for by the ancients, were treated as idle tales—as creatures of the imagination—as constituting divisions without distinctions, except in so far as organization made such a difference or distinction—that life was an abstraction—that physiology should take the place of metaphysics—and that an *a priori* mode of reasoning, (or from the cause to its effects,) is no evidence of the truth of a proposition not demonstrable by the senses; but that an *a posteriori* mode of argument in physiological research, (or from the effect back to its cause,) is both logical and conclusive. All these propositions being presented and supported by a choice collection of facts, said to be taken from nature and brought to bear upon the point at issue, combined with the novelty of the theory and the address of the lecturer, had an overweening influence upon the mind of Spurzheim; he became a convert, embraced the system, and subsequently, when he had finished his four years' term of pupilage under Gall, became associated with him, and remained with him for nine years—up to the year 1813—being 13 years in all, including pupilage and partnership.

Such being the facts, I urge the inference as presumptive evidence that Spurzheim was a materialist equally with Gall. It cannot for a moment be pretended that Spurzheim was ignorant of Gall's views upon the subject of life. If he were ignorant, then he could not be said to understand the system of Gall himself, and consequently he could not expound it. If he were not ignorant of it, then he either embraced it or discarded it, either in whole or in part. But we know he did not reject it as a whole; if he did in part, he should have said so; otherwise he is responsible for the whole, whether he believed it or not. Since, therefore, he has not seen fit to reject this point of belief, we have a right to *presume* he did believe it, and believed that man differs from a stone in the street only in this, that the matter of which the former is composed has been so circumstanced as to bring out its dormant—its latent properties, and man is the result; while in the latter, the matter of which the stone is composed has never been so circumstanced, and consequently it remains a stone still! Our positive evidence upon this point will be presented in our next.

J. Small.

WATER.

Where does the water spring, gladsome and bright?
Here in the leafy grove,
Bubbling in life and love,
Born of the sunshine, up-leaping to light,
Waked in his pebbly bed,
When the still shadow's fled,
Gushing, o'erflowing, down-tumbling, for flight.

Where does the water flow? where glides the rill?
Now 'neath the forest shade,
Then in the glassy glade,
Dancing as freely as child of the hill.
Bright cascades leaping,
Silver brooks creeping,
Wearing the mountain, and turning the mill.

Where does the water dwell, powerful and grand?
Here, where the ocean foam
Breaks in its rock-ribbed home,
Dashing, land-lashing, up-bounding, wrath-spanned;
Anon, sweetly sleeping,
Soft dimples o'ercreeping,
Like a babe on its mother's breast, soothed by her hand.

Where smiles the dew-drop the night-shadows woo?
Where the young flow'rets dip,
Leaving each perfumed lip;
Close in the rose's heart, loving and true;
Poised on an emerald shaft,
Where never sunbeam laughed,
Deep in the dingle—the beautiful dew!

Where glows the water pledge, given of old?
'Tis dropped down from God's throne,
When the shower is gone,
A chain of pure gems, linked with purple and gold;
In Eden-hues blushing,
With infinity gushing,
A line from the Book of Life, its lore half untold.

The bright bow of promise; the signet of power;
The crown of the sky;
The pathway on high;
Whence angels bend to us when darksome clouds lower
Breathing so silently,
Kindly and truthfully—
O, their wings for a shield, in the wrath-bearing hour!

Then we'll love the threads lacing our beautiful world,
Tangling the sun-beams,
Laughing in glorious gleams;
The wavelets all dimpled, and the spray-tresses curled;
The tear on the flower's breast,
The gem in the ocean-crest,
And the ladder of angels, by rain-drops impearled.

[N. Y. Mirror. Blanche.

LADIES' DEPARTMENT.

SCENE IN A PASTOR'S STUDY.

A writer in the Christian Parlor Magazine gives the following graphic sketch:—

I am thinking now of that gentle tap from a timid hand. It was just at this hushed twilight hour; and as I opened the door, there stood a daughter, a dear young disciple of Jesus, holding her grey-haired father by the hand. Poor old man; for more than sixty years he had grievously sinned against his Maker, and feared no coming judgment. Scarcely once in all that time had his shadow darkened the house of God. But in his old age sovereign grace had found him out. An arrow from the quiver of God had pierced his heart. For weeks he hid the wound from his praying wife and children, and although he would toss night after night upon a bed that brought no sleep to his eyelids, and sit down and rise up again and again from his untouched food, the stubborn man would not confess that the arrow of the Almighty it was that was drinking up his spirit. Yet the grace of a Savior was mightier than he. The quick eye of his daughter was upon him; her tears and her pleadings followed him. God gave to her pleading voice a power to open the long-pent heart. It was poured out in broken confessions of guilt, and plea for mercy. And then, with what sweet persuasion she drew him to the house of her pastor!

"It is my father," said the affectionate girl, as she entered my study that evening; "he's come to ask you if he can find a Savior. Speak, Father, do, and tell him all about it." "O, sir," exclaimed the sobbing old man, "I am the most miserable sinner—I am just ready to perish—I would give all the world for a Savior—but I don't deserve one." "He is nigh," I replied; "unto all that call upon Him, he will hear their cry." "But I don't know how to go to him." "Go tell him just what you have told me. That you are a most miserable sinner, just ready to perish, and that you deserve to perish. Tell Him that his atoning blood is all your hope and all your trust. Acknowledge that if you are saved, the glory of your salvation must be all his; but if you perish, the blame will be all your own." "But will he save me after I have lived so long in sin against him, and when I have nothing to give him but powers and faculties worn out in the service of the world?" Hear Him saying, 'Him that cometh unto me, I will in no wise cast out.' 'Ask, and it shall be given you; seek and you shall find.' O, go to Him. Cast yourself upon the love which brought him down to die for you, and though your sins be as scarlet, they shall be white as snow." "Do, do, father," interrupted the daughter, grasping his hand, and turning to him an eye floating in tenderness.

The old man was overcome; his head sank upon his daughter's bosom; his grey hairs were on her cheek; he wept aloud—we all wept. "Sir," he cried, "will you pray for me?" "Yes; but it is *you* who are to repent; it is *you* who are to cast yourself upon sovereign mercy for help." It was there, yonder, we knelt side by side, while I commended the trembling sinner to the mercy of Him "who forgiveth sins only." At my request, he followed me in prayer. He was bowed to the very floor in the earnestness and lowliness of his plea—while his daughter bent over him, her hands folded, and her fast trickling tears falling on him. For nearly ten minutes he breathed for mercy with an agony of supplication that I never heard surpassed, then, as if in despair of all further effort, exclaimed, "there, I can do no more—if Jesus will save me, I will praise him for it for ever; if he will not, I will never blame him. He must do as he pleases." After a moment's pause he added—"He *may* do as he pleases."

The struggle was over, the storm of feeling was hushed, and when the old man arose and took his seat again, the serenity of heaven was spreading itself over his countenance. "I do not know what it means," said he, "my anxiety is gone, and I feel so peaceful." The daughter looked up inquiringly, caught the smile of her father's face, and the next moment was in his bosom, sobbing as if her heart would break in the excess of her joy. Wonderfully did her sobs and broken thanks chime in with the angel's song of gladness over the sinner that repenteth. The birth-place of that soul will never be forgotten.

Nor will she forget it, who from the triumphs of her dying hour, and when her eye was filled with visions of eternal bliss, turned back to speak of the time when she knelt down weeping there and arose singing. "'Twas there I found hope in Christ, that is my anchor now. Tell my dear pastor, that when I was dying I thanked him for leading me to the Savior, and I will thank him again when I meet him in glory. Bid him be faithful, and there will be many more to welcome him there when his work is done." She smiled farewell, stepped into the cold river, and was soon lost to sight among the glories which "eye hath not seen, ear hath not heard, nor hath it entered into the heart of man to conceive."

HOW TO GET MARRIED.

Young ladies between sixteen and twenty-five cannot be expected to understand this curious machine called the world," a competent knowledge of which is often not obtained until we are too old to make use of it. The following hints, therefore, may not be unacceptable, nor without their use:

All fish are not to be caught with the same bait nor with the same hooks, neither are all men to be caught by the same means and measures. Some young gentlemen are of the gudgeon species; they are captured without much trouble; others are of the mullet family, they are not to be taken without a great deal of delicate manœuvring. Neither of these sorts make the best husbands; for if a man has not sense enough to discover artifice, or to despise it when discovered, he is scarcely worth the trouble which must be employed in captivating him. Plain dealing is the best policy in matters of love and courtship, as well as in every thing else.

Elegant accomplishments, music, painting, dancing, &c., are often considered as the strongest attractions to young men who are in search of a partner for life, and yet, perhaps, a *good* husband is seldom obtained by dancing, drawing, or singing. These things are well enough, if substantial, like the dessert after the dinner; by themselves, they are all dessert and no dinner. Young ladies should be recommended not to lay too much stress on these accomplishments; few of them can hope to become eminent in such elegant arts—and gentlemen who attend operas, theatrical dances, and exhibitions of paintings, are not likely to be overwhelmed by a mere amateur display of skill in the parlor, boudoir, or ball room.

Do you wish your husband to be a man of sense, or a coxcomb? If the first, hold every species of affectation in dread and abhorrence. Be, if possible, what you wish to appear, but never attempt to seem what you are not. The affectation of wealth, by dressing beyond one's means, is a very common folly, and one replete with mischief.—If a female can reconcile it to her conscience to deceive a man in respect to her worldly circumstances, she will seldom find it practicable to mislead him on that ground into an offer of wedlock.

Suitors with whom fortune is a primary object, are generally scrutinizing and circumspect in such matters. If you wish to get married, and to marry well, keep not too much company, nor be too often away from home, at parties and other places of amusement; study to be amiable, not merely to seem so; give some attention to domestic economy; avoid extravagance in all things; cultivate your mind; shun all levity of manners, preserving at the same time a proper degree of cheerfulness.—If these rules will not avail, suppose the fates to be against you, and resign yourself patiently, remembering always that it is better to be a happy old maid than a miserable wife. Never expect felicity from any marriage which is brought about by improper means, or by any kind of deception or artifice.—Matrimony is too serious and permanent a thing to be trifled with.

GONE!

BY J. G. WHITTIER.

"Gone before,
To that unseen and silent shore,
Shall we not meet as heretofore,
Some summer morning?"—*Lamb.*

Another hand is beckoning us,
Another call is given;
And glows once more with Angel-steps
The path which reaches Heaven.

Our young and gentle friend, whose smile
Made brighter summer hours,
Amid the frosts of autumn time
Has left us, with the flowers.

No paling of the cheek of bloom,
Forewarned us of decay;
No shadow from the Silent Land
Fell round our sister's way.

The light of her young life went down,
As sinks behind the hill
The glory of a setting star,
Clear, suddenly, and still.

As pure and sweet, her fair brow seemed
Eternal as the sky,
And like the brook's low song, her voice
A sound which could not die.

And half we deemed she needed not
The changing of her sphere,
To give to heaven a Shining One,
Who walked an angel here.

The blessing of her quiet life
Fell on us like the dew;
And good thoughts, where her footsteps fell,
Like fairy blossoms grew.

Sweet promptings unto kindest deeds
Were in her very look;
We read her face, as one who reads
A true and holy book:

The measure of a blessed hymn,
To which our hearts could move;
The breathing of an inward psalm,
A canticle of love.

We miss her in the place of prayer,
And by the hearth-fire's light;
We pause beside her door to hear
Once more her sweet "Good night!"

There seems a shadow on the day
Her smile no longer cheers;
A dimness on the stars of night,
Like eyes that look through tears.

Alone unto our Father's will
One thought had reconciled;
That He whose love exceedeth ours,
Has taken home his child.

Fold her, O Father, in thine arms,
And let her henceforth be
A messenger of love between
Our human hearts and thee.

Still let her mild rebuking stand
Between us and the wrong,
And her dear memory serve to make
Our faith in Goodness strong.

And grant that she, who trembling, here
Distrusted all her powers,
May welcome to her holier home
The well beloved of ours.

TO THE GIRLS.

Habits of neatness, cleanliness, and order are indispensable to a female, if she have any regard to the comfort of others, or to her own. I have told you that females are designed, not only to extend the comforts of domestic life, but to be its principal ornaments; an attention to dress, therefore, is very necessary. How many females run into the error of thinking that to dress finely is to dress well—when the two things are as different as possible; for the one excites attention, the other avoids it.

A lady, who knew this distinction, ordered a cap from the milliner.

"How will you have it made, madam?" inquired the milliner.

"Make it," replied the lady, "so that it will not excite a thought."

I think this is the best definition of what dress should be that I ever heard in my life. Be, then, neat and cleanly in your dress, and borrow a lesson of instruction from this lady.

Sad it is to see a female walking out with a hole in her stockings, her stays visible behind through the opening of her frock or gown, and her under-garments seen through her pocket holes. These things are not as they should be; avoid them, my dear girls; they are bad habits, and bad habits never answer.

An orderly person shows her love of regularity in all things, and can lay her hand on an article she wants; a disorderly person knows not if she possesses the thing she desires. If she has it, she knows not where to find it; and if she finds it, frequently it is not in a state fit for use.

An orderly person has little to do; while a disorderly one has ten times the trouble of the other, without possessing one half of her advantages. I knew one who was the very spirit of order. She learned the spirit of order in her youth, and practised it in her riper years. The house in which she resided was a pattern of propriety, and her wardrobe a picture to gaze upon. But O, it is terrible to peep into a drawer that is crammed, without order, with clean frocks and dirty handkerchiefs, new gloves and old silk stockings, ribbons and curl papers, bodices and boot-laces, scissors and scent-boxes, patch-work and pin-cushions! What a shocking exhibition of disorder and bad habits is here!

One glance at a room is enough to convince us whether it be under the care of an orderly person.

I have frequently known the kitchen of a servant more orderly than the drawing room of her mistress, and the dormitory of an old woman in an almshouse kept far more cleanly and methodical than the bed chamber of a young lady. Be orderly, my dear girls! do be orderly!

YOUTH'S DEPARTMENT.

THE BOY AND THE BEGGARS.

A DIALOGUE.

BEGGARS.

"It's a cold winter's day,
We have walked a long way,
Are hungry and tired, and have nothing to eat;
My sickly boy, too,
Is younger than you,
Pray, master, give something to get him some meat."

BOY.

"Why, yes—if I knew
Your story were true,
My holiday-money would buy you some food;
But boys should take care,
Who have little to spare,
And only help those who are honest and good.

I have often been told,
That beggars are bold,
And *make up* their stories of hunger and pain;
Then close every day
In riotous play,
And trust on the morrow to falsehood again."

BEGGAR.

"Our story is true,
But what can we do?
Our looks and our words may our sorrow express,
As strangers we roam,
Far distant from home,
No friend is here present to prove our distress."

BOY.

"Well, if you deceive,
My gift you'll receive,
But God can't be mocked, though men may;
Still, I shall not miss
Such a trifle as this,
So take it and welcome—and I'm off to play."

THE CAPTIVE BOY.

Far out in the Western country, there once lived a little boy named Joseph Reed. When Joseph was about 14 years old, his father and mother had occasion to go to a distant village, upon some important business, and he was left entirely alone. The nearest neighbor lived a mile off, so that there was not a house or person within sight or hearing, and his parents did not expect to return till late at night. Joseph, however, busied himself very cheerfully, for some hours, in splitting wood and piling it under the little shed, ready for winter; for it was late in October. When he had finished his work, he, as usual, took the Bible in his hand and sat down just by the little window which looked towards the road. Before he opened the book, he raised his heart in prayer to God that the Holy Spirit might help him to understand what he read. He had just finished his short prayer and was opening the book, when a strange, loud cry startled him, and looking towards the woods on the opposite side of the road, he saw a party of Indians, about eight or ten in number, just coming from among the trees. The Indians burst rudely in at the door, looked all around, and seeing no one but a boy, went into every other part of the house. Finding, at last, that he was the only person on the premises, they took all the provisions and clothing they wished, and then giving Joseph to understand that he must go with them, they prepared to leave. Joseph knew it was of no use to resist, and so commending himself to the protection of God, he walked courageously along between the two Indians who were appointed to guard him. The sun was near setting when they entered the woods, but the party marched on without stopping, for several hours; when at length they halted, Joseph was still closely guarded. For many days they marched on, until at last they came to a small Indian village. Here they left Joseph, who by this time had become so wearied as to be hardly able to walk. One of the men who had guarded him all the way, remained with him, and took him to a wigwam, which Joseph soon found was his own. When Joseph awoke, the morning after arriving there, he felt so ill that he could not rise from the buffalo skin on which he had slept. No one took much notice of him, however, for some time; but at last a boy about his own age, the son of the Indian who owned the wigwam, came and spoke a few words to him in English.—It was the first time he had heard a word he could understand since he had left home, and the tears came into his eyes as he told the young Indian how sick he felt. The heart of the youthful savage seemed to be touched, and he immediately prepared for him some medicine such as is commonly used by the Indians. Joseph soon began to feel better, and in a few days he was so well that the Indians set him to work cutting and bringing from the forest large piles of wood for their wigwam fires, guarding him very closely all the time. Joseph took every opportunity he could get of conversing with the young Indian who had been so kind to him, and whose name he found was Light Foot, so called by his tribe on account of his swiftness in running. Light Foot had learned to speak the English language of some traders, who had been among the Indians a few years before.

Thus he lived all that winter, when, one morning, early in the spring, Light Foot told Joseph that his father intended taking him as a white prisoner to another Indian village at a great distance; and Lightfoot said he feared, when they got him there, they would treat him very cruelly, perhaps put him to death. Joseph knew his life was in the hands of God; but it was right for him to try to escape from the savages. Light Foot persuaded his father to let him go with the party on their journey, and, without suspecting that he wanted to help Joseph, he consented. When they had been on their way two or three days, Light Foot contrived very secretly to tell Joseph that he had discovered from the conversation of two of the Indians, that they were passing within a few miles of the village where Joseph had told him his father and mother were gone at the time he was taken from home. The two boys together contrived a plan by which Joseph might escape that night. It was not so hard for them to succeed in this as you may think it would be, for Joseph had lately appeared quite contented among the Indians, and as they did not suppose that either he or Light Foot had the least suspicion of the design of their journey, they did not guard him very closely. When the time came for the Indians to go to sleep around their fires, as usual, Light Foot laid down not far from Joseph, and when he was quite sure they were all sleeping soundly, he raised his head and motioned Joseph to go. Joseph arose softly, and in a minute disappeared among the trees.—He walked as fast as he could, for several hours, and when morning came, crept into a thicket of underwood and slept for some time. When he awoke he felt much refreshed, and kneeling down, he thanked God who had delivered him out of the hands of his enemies, and prayed him to direct and take care of him on his way to his friends.

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